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RELIGION AND MORALS.

ON THE DUTY OF READING THE
SCRIPTURES.

COL. iii. 6.

Let the word of Christ dwell in you richly
in all wisdom.

By "the word of Christ," in this passage of the Apostle, we are to understand the Gospel of Christ, as it is contained prophetically in the Old Testament, and actually in the New; embracing all that was predicted of our blessed Lord in the former; and all that he said, and did, and suffered for our sakes, as related in the latter, together with the preaching of his Apostles, and those holy Epistles, which were written to particular Churches, or to individuals, or to the Church of Christ generally, and that glorious revelation of future events which was vouchsafed to the beloved Disciple, when an exile in the Island of Patmos, *for the testimony of Jesus Christ*. It is, in a word, the Bible, that everlasting record of our salvation, of our hopes, and of our duties; which is no longer, what it once was, a sealed book, read and exhibited only in a language that the people did not comprehend, but open to all, placed within the reach, and understanding of all, in whatever is essential to salvation, and read every sabbath-day in the Church, as were Moses and the Prophets in the synagogues of old.

REMEMBRANCER, No. 62.

By the *indwelling* of this word is intended to be expressed that strong hold which it should retain on our affections, the abiding, which it should make, in our hearts, and the inseparable companionship, if I may so speak, which it should have with all our actions.

The persons admonished are Christians—men, like ourselves, baptized into the name of Christ—resting all their hopes of salvation on Christ—and looking to his example and commands for the guidance of their conduct, and to his promises for their spiritual strength and consolation—men consequently, who, if they believed as they professed, could not but have been anxious to *search the holy Scriptures daily* with their fellow disciples the Bereans, *giving attendance to the reading* of them, that they might be *thoroughly furnished* therefrom, as from a spiritual armoury, *unto every good word and work*.

The degree in which we are thus to be conversant with the Scriptures, and their holy and animating truths, is expressed by the remainder of the apostolic admonition, "*let the word of Christ dwell in you richly in all wisdom*"—abundantly, and with as perfect a knowledge in all essentials, as is attainable by your own endeavours and by prayer to the Father of lights for

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his light and guidance. The Apostle's admonition, therefore, may be summed up in these few words: that we labour, under the divine blessing, to make ourselves as thoroughly acquainted, as we can, with the holy Scriptures.

And has not the Apostle repeatedly enforced this same admonition in various other parts of his Epistles? Has not our blessed Lord left a strict injunction unto us to *search the Scriptures*, an injunction addressed indeed to the Jew, but applying with double force to the Christian? "*Search the Scriptures*," saith he, "*for in them ye think*," and that rightly, "*that ye have eternal life; and they are they that testify of me.*" Was not David's study, the man after God's own heart, *all the day long in them?* and was not this the solemn command of Moses, uttered indeed by him, but inspired by the Holy Ghost? "*Lay up these my words*," the words of God's law, *in your heart and in your soul; and teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them.*" Moses not only enjoins in these words, the careful study of the holy Scriptures then existing, but attaches unto this study a temporal promise of the highest value: an earnest of that no less sure, and still higher promise, that awaits the Christian, that truly studies the *whole* body of them now.

And, consider what they are—by whom written, and what containing—written indeed by men, and in the language of men for our understanding—but by men immediately inspired by the Holy Spirit of God, and recording the commands, and threatenings, and promises, the very words and works of God himself. These constitute the contents of the Scriptures—

contents most intimately concerning every child of earth, who looks forward after death to live through his Redeemer in heaven.

Consider then, I beseech you, with becoming attention, the expression of the Apostle in the text.

How often is the spiritual husbandman seen sowing the good seed on the hearts of his hearers—but it falls, alas! upon them, as did the seed in the parable on the rocky, and shallow, and thorny soil, where it either abideth not, or taketh no root, or is quickly choked by the cares and vanities of the world! Or how often in the privacy of the chamber, or in the presence of our families, are the Scriptures taken up and read, and laid down again, and the reader can be compared only after the powerful similitude of St. James, "*to a man beholding his natural face in the glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was*;" and how many spiritual blemishes, shewn in the mirror of the Gospel, he had to correct. But neither in the hearer, that heareth only with the outward ear, nor in the reader, that readeth only with the outward eye, can the word of Christ be said to dwell. In him alone it dwelleth, on whose memory it is lastingly impressed; on whose heart it is deeply imprinted; whose affections are constantly warmed and purified by its heavenly anticipations, and holy precepts and examples; whose words savour of it; and whose actions are in all things regulated by it—who can truly and practically say of it, with holy David, *Lord, what love have I unto thy law! thy word is a lantern unto my feet, and a light unto my paths! thy testimonies have I claimed as my heritage for ever; and why? they are the very joy of my heart—I have applied my heart to fulfil thy statutes alway, even unto the end.* In him that can thus heartily feel the excellence, and by the assisting grace of God, can

"*virtuously transform himself,*" (to adopt the language of an old Father of our Church,) into the sanctifying spirit of the word of Christ, in him it truly dwelleth—and in him it shall dwell abundantly; for he will read with a hearty desire to know, that he may practise, and thus, through his Redeemer, be *made wise unto salvation*. He will read carefully, and with a strong and fervent interest in what he reads—and what is thus read will be sure to leave an impression deep and lasting on the mind. He will compare Scripture with Scripture, in the just expectation that one part of the same divine volume may serve to throw light on another; he will call in to his aid all the learning, that is within his reach, of the living or the dead; he will apply all the powers of his own mind to understand, and will be continually imploring the prevailing light and strength of God's most blessed Spirit—and to the exertions of a man so earnest, so humble, so pious, and yet withal so unwilling to leave any power, with which God may have endowed him, untried, the blessing of our most gracious and heavenly Father will never be denied. "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and it shall be given him.*"

"I will shew you," saith the Church, in her first Homily, "how you may read the holy Scriptures without danger of error. Read it humbly with a meek and lowly heart, to the intent you may glorify God, and not yourself, with a vain shew of the knowledge of it; and read it not without daily praying to God that he would direct your reading to good effect: and take upon you to expound it no farther than you can plainly understand it. For the knowledge of holy Scripture is a great, and large, and a high place; but the door is very low, so that the high and arrogant man cannot run in; but he must stoop low, and humble himself, that shall enter into it,

Presumption and arrogance are the mother of all error, and humility needeth to fear no error. For humility will only search to know the truth; it will search and bring together one place with another, and where it cannot find out the meaning, it will pray, it will ask of others that know, and will not presumptuously and rashly define any thing which it knoweth not.

"And concerning the hardness of Scripture, he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest until he wax stronger, and come to more knowledge. For God receiveth the learned and unlearned, and casteth away none. And the Scripture is full as well of low valleys, plain ways, and easy for every man to use and walk in; as also of high hills and mountains, which few men can climb unto. And whoever giveth his mind to holy Scripture with diligent study and burning desire, it cannot be that he should be left without help. If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of others, and so by still knocking, at the last the door shall be opened."

I would add one other remark, which is in some measure anticipated by this extract from the Homily, on the expression "*in all wisdom.*" There are some things in the Scriptures, especially in the Epistles of St. Paul, which, as St. Peter says, are hard to be understood; and which there is consequently danger that they that are *unlearned*—unprepared by a previous course of education, and *unstable*—not sufficiently grounded in the principles of our holy religion, may unhappily *wrest*, unto the destruction of their present, if not of their everlasting peace: but then, to our comfort be it remembered, that it is not necessary to the plain Christian to understand every deep and difficult text, and every local allusion, of which

the learned themselves can scarcely discover a trace. The word of Christ will dwell richly enough in them, if they are wise in all that is essential to their salvation; *this* is all the wisdom that they *require*; and in this wisdom let them pray, and labour earnestly that "*the word of Christ may dwell in them.*" Every Christian should be intimately acquainted, as he may be, with the history of the creation, and with the state of man before and after the fall, as far as it is clearly revealed in the Scriptures; every Christian should have, drawn out in his mind, a chain of the most striking prophecies, with their interpretations and fulfilment in the person of his Redeemer; every Christian should be familiar with the life, and sayings, and actions of his Lord, and more especially with every particular of his death and passion, on which all his hopes of salvation are founded; every Christian should have, stored up in his mind, all those passages of the Epistles in which the essential doctrines of the Gospel are plainly and briefly laid down, together with the numerous and affecting exhortations scattered throughout, to a pious, and holy, and charitable life; and from the Apocalypse itself much may be extracted for the sanctification of his conduct, and the confirmation of his trust in God's overruling providence.

Now for this neither much time nor learning is required. An early education for laying the foundation of good principles, for checking the growth of the tares of evil, and for strengthening and enuring the mind to reflect, and the memory to retain—an ability to read—and a knowledge, not of the words only, but of the full meaning of that admirable summary of doctrine and practice, the Catechism of our Church—these, added to the light continually thrown on the meaning of Scripture in the Liturgy, and the discourses of God's ministers, will be abundantly

sufficient to enable the plainest Christian, whose heart is in his duty, to learn out of the Scriptures all that is needful to make him, with God's help, holy and happy here, and to secure for him, through the merits of his Redeemer, eternal happiness hereafter.

And as to the matter of time, there are few, rather I would say none, but can find leisure to read some portion of the Scriptures, before they enter on the business of the day, or lay themselves down to sleep at its close. Joshua, David, and Daniel, men occupied in the weighty affairs of states and kingdoms, could yet find time, amid them all, for the study of God's law. I will not, however, press this farther: my sole object is so to bring before you, from year to year, the duty and benefit of reading and meditating on the holy Scriptures, that you may be led to examine your own conduct on this point; that if you have not hitherto been duly impressed with their value, you may hasten to learn it, by a more intimate acquaintance with them; that if you have not hitherto made a conscience of reading them daily, you may henceforth begin to do so; that if your reading has been hitherto irregular, through the interruption of worldly business, you may henceforth be careful to preserve a strict and unbroken regularity, remembering that the first and last thing in the day that the Christian has to *seek*, is the *kingdom of God and his righteousness*, and that these can primarily be found only in the Scriptures—using to the right understanding of the same every help that is in your power, that *the word of Christ* may indeed *dwell in you richly in all necessary wisdom*; and, above all, praying to the Father of lights, in some such words as these:

O eternal and most merciful God, whois word is the lyght unto our stappes, and the lanterne unto our fete, We moost humble beseeche the to illuminat our mynds

that we maye understand the mysteries conteyned in thy holye lawe. And into the same selfe thyng that we godlye understand, we may be vertuously transformyd, so that of no parte we offend thy hyghe majestie through oure Saviour Jesus Christ *.

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* This prayer, which for its forcible simplicity and beauty, is second only to the admirable collect for the second Sun-

day in Advent, is found prefixed to a scarce treatise of Bishop Hooper, entitled,

A Lesson

of the incarnation of
Christe that he take his
humanite in and of the
Blessyd Virgine : made
the thwentieth daye
of June by John
Hooper.
1549.

And as our readers may be pleased to see it in its original form, we have given it in the old spelling.

BIBLICAL ILLUSTRATIONS.

Isaiah xxx. 6.

The burden of the beasts of the south : into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels.

The whole caravan being now assembled, consists of a thousand horses, mules, and asses, and of five hundred camels. These are the ships of Arabia ; their seas are the deserts. A creature created for burthen : six hundred weight is his ordinary load, yet will he carry a thousand. Having with two days rest refreshed them, now to begin the worst of our journey, on the 10th of March we entered the main deserts, a part of Arabia Petrea, so called of Petra, the principal city, now Rathalalah. On the north and west it borders on Syria and Egypt, southward on Arabia Felix, and the Red Sea, and on the east it hath Arabia the Desert ; a barren and desolate country, bearing neither grass nor trees, saving only here and there a few palms, which will not forsake those forsaken places. That little that grows on the earth is wild hyssop, whereupon they do pasture their camels, a creature content with little, whose milk and flesh is their principal sustenance. They have no water that is sweet, all be-

ing a mere wilderness of sand, the winds having raised high mountains, which lie in drifts, according to the quarters from whence they blow. *Sandy's Travels.*

St. Luke i. 80.

And was in the deserts till the day of his shewing unto Israel.

We came to the cave where John the Baptist is said to have lived from the age of seven years, until such time as he went unto the wilderness by Jordan, sequestered from the abode of men, and feeding on such wild nourishment as these uninhabited places afforded. This cave is seated on the northern side of a desert mountain, hewn out of the precipitating rock. Over this, on a little flat, stand the ruins of a monastery, on the south side naturally walled with the steep of a mountain, from whence there gushes a living spring, which enters the rock, and again bursts forth beneath the mouth of the cave, a place that would make solitude delightful, and stand in comparison with the turbulent pomp of cities. This overlooks a profound valley, on the far side hemmed with aspiring mountains, whereof some are cut (or naturally so) in degrees like alleys, which would be else inaccessiblely fruitless, whose levels yet

bear the stumps of decayed vines, shadowed not rarely with olives. And surely I think that all or most of those mountains have been so husbanded, else could this little country have never sustained such a multitude of people. After we had eaten of such provision as was brought us from the city, by others of the fraternity that there met us, we turned towards Jerusalem, leaving the way of Bethlehem on the right hand, and that of Emmaus on the left. *The same.*

1 Kings xviii. 42, 43.

And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea.

Mount Carmel stretches from east to west, and has its uttermost basis *washed with the sea*, steepest towards the north, and of an indifferent altitude; rich in olives and vines, when husbanded, and abounding with several sorts of fruits and herbs, both medicinal and fragrant, though now much overgrown with woods and shrubs of sweet savour. It is celebrated for the habitation of Elias. *The Same.*

Jeremiah xlv. 18.

Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

We passed Mount Hermon and Mount Tabor at a considerable distance on our left. The latter is a dark looking insulated conical mountain, rising like a tower to a considerable height *above those around it*. Advancing a little further we came to a well of excellent water which we found extremely refreshing after the tepid waters of Gennesaret. After this the country became better inhabited, and we passed several comfortable villages with considerable cultivation on the hills and valleys around them, and in

about five hours and a half from Tiberias reached Couvercane or Cane Galil; it receives both names in the country, and is the Cana of Galilee, where Christ performed his first miracle of turning water into wine. *The Same.*

St. John iv. 20.

Our fathers worshipped in this mountain.

Sebasté, as we learn from the XVth Book of Josephus on the Antiquities of the Jews, is the name that Herod gave to the ancient city of Samaria, when he rebuilt and fortified it, and converted the greater part of it into a citadel, and ornamented it with all sorts of decorations, and erected in it a noble temple, which was illustrious, both on account of its size and beauty, and which was intended to exhibit to after-ages a specimen of his taste and beneficence, and, therefore, he named it Sebasté, which is but the Greek word for Augusta, in honor of the Roman Emperor. The same historian says, that it was twenty furlongs in circumference, and that it was one day's journey from Jerusalem. According to our rate of travelling it is sixteen hours, or about eight and forty miles; but in both statements I think the historian correct. The situation is extremely beautiful, and strong by nature; more so, I think, than Jerusalem. It stands on a *fine large insulated hill*, compassed all round by a broad deep valley, and when fortified, as it is stated to have been by Herod, one would have imagined that, in the ancient system of warfare, nothing but famine could have reduced such a place. The valley is surrounded by four hills, one on each side, which are cultivated in terraces up to the top, sown with grain, and planted with fig and olive trees, as is also the valley. The *hill of Samaria* likewise rises in terraces to a height equal to any of the adjoining mountains. *The Same.*

2 Chron. xxxiii. 6.

And he caused his children to pass through the fire in the valley of the son of Hinnom.

2 Kings xxiii. 10.

And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

From hence we descended into the valley of Gehinnon, which divides mount Sion from the Mountain of Offence, so called, for that Solomon, by the persuasion of his wives, here sacrificed to Chamoch and Molech, but now by these Christians called, "The Mountain of Ill Counsel," where they say the Pharisees took counsel against Jesus, whose height yet shews the relics of no mean buildings. This valley is but straight, now serving for little use, heretofore most delightful, planted with groves, and watered with fountains, wherein the Hebrews sacrificed their children to Molech, an idol of brass, having the

head of a calf, the rest of a kingly figure, with arms extended, to receive the miserable sacrifice, seared to death with his burning embracements, for the idol was hollow within, and filled with fire; and lest their lamentable shrieks should sad the hearts of their parents, the priests of Molech did deafen their ears with the continual clangs of trumpets and timbrels; whereupon it was called the valley of Tophet. But the good Josias brake the idol in pieces, hewed down the groves, and ordained that that place (before a paradise,) should be for ever a receptacle for dead carcases, and the filth of the city. Gehenna, for the impiety committed therein, is used for hell by our Saviour. On the south side of this valley, near where it meets the valley of Jehosaphat, mounted a good height on the side of the mountain, is *Aceldama*, or the field of blood, purchased with the restored reward of treason, for a burial place for strangers. *The Same.*

ECCLESIASTICAL HISTORY.

No. 26.—*The Suppression of the Templars.*

THE abolition of the order of Templars has proved a fruitful source of historical controversy. But it is not with any intention of renewing such disputes that the subject is noticed here. Whether the Templars were guilty or innocent of the heavy crimes laid to their charge, their prosecution, and their punishment, give an insight into the character of the times. The administration of justice in the ecclesiastical courts, will be explained more completely by an example, than by the longest description of laws and usages. And a case of so much importance as the trial of the Templars, persons who were exempted from all ordinary jurisdiction, and could only be called to account under a commission from the Pope,

would naturally be conducted with more than common solemnity. The proceedings in this country have been preserved in the Bodleian manuscripts, and the register of York, and have been presented to the public in the collection of Wilkins.

Our view of the occurrences in France, where the Templars were first put upon their defence, is not drawn from sources equally original or authentic. The works of Fleury, and Dupin, make us acquainted with a general outline of the case; and although both were strenuous assertors of the validity of the charges, their statements are not calculated to satisfy modern readers. The prosecutor was no less a person than King Philip himself; and whether the Templars were guilty or innocent, it is certain that he prejudged their cause. The charges both of heresy and immorality were

of the most disgusting and incredible description, and they were supported by witnesses of a character not less infamous and disgraceful. The confessions of the accused parties were either extorted from them on the rack, or under a threat of being immediately submitted to it. A large portion of those who thus admitted their guilt, retracted their confession, and perished at the stake. The process of individual conviction was most iniquitous. The accused were tortured till they knew not what they said. If they adhered to these declarations, they were unfit to live; if they disowned them, they were declared 'relapsed,' and immediately sentenced to die. The historians already mentioned, do not furnish us with a single instance of a fair trial. And the general condemnation of the order which Philip obtained from the Pope, was confessedly irregular. The bull of *suppression*, expressly disavows the character of a definitive sentence, and calls itself merely a Papal Provision. The fact being, that all the prelates consulted upon the subject, with the exception of three French archbishops, declared that the Templars ought to be heard in their own defence, and that the *informations* were not completed according to the prescribed forms. It is evident, therefore, that Philip did not prove his charge. And whatever was the motive of these remarkable proceedings, whether the Templars were really guilty of the horrid practices of which they were accused, or were stained by general profligacy of manners, or were too independent of the monarch's authority, or monopolized more wealth than he could afford to spare, the Order was condemned because King Philip was its enemy, without the pretence of an examination into the real merits of the case.

In England, things were better managed. Edward the Second does not appear to have interested him-

self particularly on the subject.—The trials, or *informations*, as they were technically termed, were conducted with great regularity under a special commission from the Pope; and there is reason to suppose that the result did not materially misrepresent the real merits of the question.

The first point attempted by the commissioners was to prove by the confession of the Templars themselves, that admission into their order was attended with the most shocking rites, a formal denial of belief in Christianity, spitting and stamping upon the cross, and other grossly offensive customs. They also endeavoured to shew, that the knights were idolaters, and worshipped an image of hideous form, that had been brought originally from the East. These were the charges promulgated in France, and they do not seem to have obtained much corroboration on this side of the water. The king not being a party in the process, torture was not resorted to in any instance; and the interrogations of more than a hundred Templars at London and York, produced a long series of answers in the negative, and very little besides. The charges upon which they were first examined were the same that had been preferred in France. And it is a strong symptom of the weakness of the accusers cause, when we find these charges followed by others of a very mitigated character. The object of the second, and many subsequent acts of interrogatories, was to prove that absolution was granted to the Templars by their grand master, and other presiding officers, without the interposition of a priest. And under this head, some irregularities were probably committed. Another great point was to prove the identity of their ceremonies in all parts of the world; the secrecy with which their members were admitted—the undue hours at which admission took place, and chapters of the order were held, and the bad

repute under which the Society laboured. A small number of the Templars, not more than four, confirmed all these suspicions, and every other charge which Philip had adduced, and the Pope proclaimed. The great body of the members positively denied the foreign part of the accusations, and explained away that which had been brought forward in England. The commissioners, therefore, had recourse to other testimony, and astonishing and insignificant as some parts of it are, it may be considered on the whole as furnishing the best explanation of the riddle.

The facts deposed to by these witnesses are, that the Templars were heretical on the subject of the Sacrament (*non credebant bene de sacramento Altaris*;) that they were in possession of books which denied the truth of the Christian religion, especially our Lord's Incarnation and Atonement, and that they denied the worship of the Virgin.—Some said that they professed a faith in one God; but were not believers in Revelation. Others asserted that they were gross idolaters. And the general opinion was, that their manners were corrupt and licentious, and that they were intent upon increasing both riches and power. The evidence taken in Ireland, is particularly curious. It shews that some of the peculiarities which still distinguish that country, were to be discovered in it as early as the reign of Edward the Second. Much of the English testimony is sufficiently absurd; but none of it comes up to the following specimens.

Roger Heton, a Minorite, being sworn, &c. was asked whether he believed the Templars guilty of the heresy, &c.—and he answered, that he certainly did—because the grand master and other members of the order had confessed these crimes, as was set forth in the Pope's Bull, and the customs and ceremonies of the order being invariable, he doubt-

ed not that the confession of these individuals would apply to the whole body.

Hugo Lummour, another Minorite, asserted his belief of the same fact, for the same reason—and added, that he had seen a Templar in the neighbourhood of Dublin, who, when the sacrament was elevated, cast his eyes upon the ground, not deigning to look up to the Host.

Forty witnesses deposed to the same effect; and if our judgment were to be formed upon the examination of such evidence, the result must be the total acquittal of the Templars. But the forms of the Ecclesiastical Court, seem to have favoured the production of this species of testimony, and paid very little regard to that which would now be considered valid and important. The confessions of those Templars who admitted their guilt, together with the rumours and beliefs of England, Scotland, and Ireland, were regarded as proofs that the whole order was corrupt. The knights and others who had so stoutly asserted their innocence, appeared again before the Bishop of London and the other commissioners, and admitted their inability to deny the bad reputation of their fraternity—“*Fatebantur famam, sed non factum*,” as Walsingham expresses the matter in his history. And the result was, that they abjured all such opinions and practices for the future, leaving the question concerning their past guilt in a sort of half proved, and half confessed state. Upon this submission they were received into the Church, and obtained a formal absolution from their sins. Their estates were declared to be forfeited, and were awarded by the Pope's decision to the Hospitallers. Walsingham assures us that this grant took effect. The Templars were entitled to a maintenance out of their estates—and after some difficulty, and with sundry complaints and

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delays, they obtained it. The remainder was faithfully transferred to its new owners, without paying any costs to the king or the nobles. The time was not yet come in which the Church could be pillaged under pretence of reformation. And the only circumstance which authorises us to suspect that the trial of the Templars was not conducted fairly according to the notions of that age, is the confession and absolution of the principal knights. Even this, however, has more the air of a compromise, than of a harsh and unjust condemnation; and it is probably to this issue that the historian must bring his inquiries respecting the merits, not less than the fate of this distinguished society.

Their military renown was well deserved; and during their earlier years their military prowess was employed without remission, against the common enemies of Christianity. But their piety and strictness soon decayed, and habits of licence and cruelty effaced the distinctive character of the soldiers of the cross. They became turbulent subjects, ruinous friends, and implacable enemies. They despised a corrupt and ignorant priesthood, and took no pains to conceal their contempt. They amassed treasure with avidity, and scattered it with profuseness. On these accounts the voice of the public was against them, and the crimes with which they were charged found willing and credulous hearers. The impieties and immoralities for which they were condemned and burned by the King of France, were probably an enemy's exaggeration of real guilt. Profaneness and scepticism, are just what we might expect to find among haughty soldiers, accustomed to associate with unbelievers, and too enlightened to be deceived by monkery. The philosophical acknowledgment of one God is a more surprising portion of

their creed. But that also the more reflecting might easily have picked up in the East, and have persuaded themselves that it was the original and only solid foundation of that religion which was disfigured in one part of the world by the superstition of Mahomet, and in another, by the legends of the saints. Transubstantiation, which was then in its nonage, they seem to have valued as it deserves; and their rejection of that monstrous absurdity, might have induced them to confound it with authentic miracles. These facts, if not established, are at least rendered highly probable by the particulars already extracted from the inquiry in this country. And these facts, partially known, and distorted by ignorance and prejudice, might easily be converted into idolatrous worship, open renunciation of Christianity, and contemptuous insults to the Deity.

The same explanation will apply to the moral crimes of which they were accused. Debauched and licentious, it is on all hands admitted, that they were. "To drink like a Templar," was a proverb throughout Europe. And the common, and as they perhaps may be termed, professional vices of the soldier and the monk, were united in their persons and character. It is probable, therefore, that their lives were stained with gross vice. And where that is known to be the case, the vulgar will be easily induced to believe any thing with which such persons are charged.

The Templars, therefore, though not convicted of the crimes for which their order was abolished, had incurred deep guilt, and deserved severe punishment. Justice was not administered in such a manner, as to ascertain the exact quantum of offence. But in this country, their cause does not seem to have been treated either with gross unfairness, or extreme rigour.

ECCLESIASTICAL LIVES.

An exact Narration of the Life and Death of the Reverend and Learned Prelate, and painful Divine, Lancelot Andrews, late Bishop of Winchester. London. 1650.*

This grave and honourable Prelate, was born in the city of London, about the year 1555, in the parish of All-Saints Barking, of honest and religious parents; his father (having most part of his life used the seas.) in his latter time became one of the Society, and Master of the Holy Trinity, commonly called the Trinity-House, and was descended from the ancient family of the Andrewes, in Suffolk.

From his tender years, he was totally addicted to the study of good letters; and in his youth there appeared in him such aptness to learn, answerable to his endeavours, that his two first schoolmasters, Mr. Ward and Mr. Mulcaster (conceiving or foreseeing that he would prove a rare scholar) contended, who should have the honour of his breeding. From Mr. Ward, Master of the Coopers' Free School, in Radcliffe, he was sent to Mr. Mulcaster, Master of the Merchant Tailors Free School, in London, where he answered the former opinion conceived of him; for by his extraordinary industry and admirable capacity, he soon outstripped all the scholars under Mr. Mulcaster's tuition, being become an excellent Grecian and Hebrean: insomuch as Thomas Watts, Doctor of Divinity, Prebendary and Residentiary of St. Paul's, and Archdeacon of Middlesex (who had newly founded some scholarships in Pembroke-Hall, in Cambridge,) sent him thither, and bestowed the first of his said scholarships upon him, which places are since commonly called the Greek scholarships.

As soon as he was a Bachelor of Arts, and so capable of a fellowship, there being then but one place void in the said college, and Thomas Dove (late Lord Bishop of Peterborough,) being then a scholar also in the said college, and very well

approved of, by many of the Society, the Masters and Fellows put these two young men to a trial before them, by some scholastical exercises; upon performance whereof, they preferred Sir Andrews, and chose him into the fellowship, then void, though they liked Sir Dove so well also, that (being loth to lose him) they made him some allowance for his present maintenance, under the title of a *Tanquam Socius*.

In the meanwhile Hugh Price (having built Jesus College, in Oxford,) had heard so much of this young man, Sir Andrews, that without his privacy he named him in his foundation of that college, to be one of his first Fellows there.

His custom was (after he had been three years in the University) to come up to London once a year to visit his parents, and that, ever about a fortnight before Easter, staying till a fortnight after; and against the time he should come up, his father (directed by letters from his son, before he came,) prepared one that should read to him, and be his guide, in the attaining of some language or art, which he had not attained before; so that within a few years he had laid the foundations of all arts and sciences, and had gotten skill in most of the modern languages: and it is to be observed, that in his journeys betwixt London and Cambridge, to and fro, he ever used to walk on foot, till he was a Bachelor of Divinity, and professed that he would not then have ridden on horseback, but that divers friends began to find fault with him, and misinterpret him, as if he had forborne riding only to save charges.

What he did when he was a child and a school-boy, is not now known, but he hath been sometimes heard to say, that when he was a young scholar in the University (and so all his time onward) he never loved or used any games, or ordinary recreations, either within doors, as cards, dice, tables, chess, or the like, or abroad, as butts, coits, bowls, or any such; but his ordinary exercise and recreation was walking either alone by himself, or with some other selected companion, with whom he might confer and argue, and recount their studies; and he would often profess, that to observe the grass, herbs, corn, trees, cattle, earth, waters, heavens, any of the creatures, and to contemplate their natures, orders, qualities, virtues, uses, &c. was ever to him the greatest mirth, con-

* This "Narration" was written by Mr. Isaackson, and published among other Lives by Fuller, in his *Abel Redivivus*. It was reprinted in 1817; but the impression was limited to 80 copies, of which 54 only found their way to the public. The remaining 26 were sent as presents, or to the Universities.

tent, and recreation that could be: and this he held to his dying day*. After he had been some while a Master of Arts in the University, he applied himself to the study of divinity, wherein he so profited, that his fame began to be spread far and near. Inasmuch as being chosen Catechist in the college, and purposing to read the Ten Commandments (every Saturday and Sunday, at three o'clock in the afternoon, which was the hour of catechizing,) not only out of other colleges in the University, but divers also out of the country, did duly resort unto the college chapel, as a public divinity lecture.

Before I proceed to his life (after he left the University) give me leave to relate a story of him, while he yet remained there, and that (as near as I can) from his own mouth, in his own words. Upon his first shewing himself at Cambridge, in his divinity studies, especial notice was soon taken of him, among his abilities and eminences, as a man deeply seen in all cases of conscience, and he was much sought to in that respect. To proceed with his own particular:—His worth made him so famous, that Henry, Earl of Huntingdon, hearing of it, sent for him, and thought himself much honoured by his accompanying him into the north, whereof he was President, and where God so blessed his painful preachings and moderate private conference, that

* Witness his "Devotions" for every day in the week, which shew an intimate acquaintance with the natural world, and always commence with an enumeration of the several parts in the order of their creation. This invaluable manual was composed by the Bishop for his own daily use, in Greek and Latin, and printed at Oxford in 1675. "For some time before his death the manuscript was scarce ever out of his hands. It was found worn in pieces by his fingers, and wet with his tears."

"*Reliqua istius Præsentis scripta æstimare magni, ut seculum nostrum planè amat et collaudare fortè soles; sed tamen hoc potiùs te frui vellem, hoc familiaris lectione, quo verè Christianam, et æterni simillimam vitam amodo tibi formare poteris. Siquidem aureolus hic liber de sententiis Biblicis atque ex Liturgiis, quæ in Ecclesiis Græcorum Jacobi, Basilii, et Chrysostomi sancta nomina præferunt, partem multo maximam conflatur. Ita nullus ibi hærescos metus, nulla pravi dogmatis suspicio quin perlegas cuncta ac eorum bono Deo milles repetas quasi tua.* Pref.—ED.

he converted recusants (priests and others) to the Protestant religion. Sir Francis Walsingham, Secretary of State to Queen Elizabeth, took also especial notice of his abilities, and highly affected him, and, being loath that he should not be better known to the world, wrought means to make him Vicar of St. Giles, without Cripplegate, London, then Prebendary and Residentiary of St. Paul's, and afterwards Prebendary of the Collegiate Church of Southwell.

Being thus preferred (to his own contentment) he lived not idly, but continued a painful labourer in the Lord's vineyard; witness St. Giles' pulpit, and that in St. Paul's Church, where he read the lecture thrice a week in the term time. And indeed, what by his often preaching at St. Giles, and his no less often reading in St. Paul's, he became so infirm, that his friends despaired of his life. Upon the death of Dr. Fulke, he was elected to the Mastership of Pembroke-Hall (whereof he had been a Scholar and Fellow,) a place of credit, but of little benefit, for he ever spent more upon it than he received by it.

Afterwards he was made Chaplain in ordinary attendance, of which kind there were then but twelve, to Queen Elizabeth, who took such delight in his preaching and grave deportment, that first she bestowed a Prebend at Westminster upon him, and not long after the Deanery of that place; and what she intended farther to him, her death prevented.

He soon grew into far greater esteem with her successor, the most learned King James, who, to say but truth, admired him beyond all other divines, not only for his transcendent gift in preaching, but for the excellency and solidity in all kind of learning, selecting him as his choicest piece, to vindicate his regality against his fount-mouthed adversaries. His Majesty, not long after his happy entrance to the Crown, bestowed upon him the Bishopric of Chichester, which he held about four years, and withal made him Lord Almoner: and, because of the exility of that Bishopric, soon after added the Parsonage of Cheyham, in Surrey, to his commendation.

Upon the vacancy of the Bishopric of Ely, his Majesty made him Bishop thereof, and there he sat about nine years: in which time he was made a privy councillor, first of England, then of Scotland, in his attendance of the King thither. He was afterwards preferred to the Bishopric of Winchester, and the Deanery of the King's Chapel, which two last preferments

he held to his death, which happened about eight years after, in the third year of the reign of our late King Charles, with whom he held no less reputation than he had done with his father before him.

It is worth the observation, that having been preferred to many, and those no small dignities, yet he never used any means to obtain the least of them, but they were all conferred upon him without the least suit on his part; for he was so far from ambition or covetousness, as that when the Bishoprics of Salisbury and Ely were at several times tendered unto him upon some propositions prejudicial to the state of those Churches, he utterly refused them*.

The virtues and good parts of this honourable Prelate were so many, and those so transcendent, that to do him right, a large volume would be but sufficient, which I shall leave to some of better abilities to perform, which I shall, by way of an epitome, only point a finger at, in these heads which follow.

His first and principal virtue was his singular zeal and piety, which shewed itself not only in his private and secret devotions between God and himself (in which they that were about him well perceived, that he daily spent many hours, yea, and the greatest part of his life, in holy prayers and abundant tears, the signs whereof they often discovered,) but also in his exemplary public prayers with his family in his chapel; wherein he behaved himself so humbly, devoutly, and reverently, that it could not but move others to follow his example. His chapel, in which he had monthly communions, was so decently and reverently adorned, and God served there with so holy and reverend behaviour of himself and his family, by his pattern, that the souls of many that (obiter) came thither in time of divine service, were very much elevated, and they stirred up to the like reverend deportment; yea, some that had been there, were so taken with it, that they desired to end their days in the Bishop of Ely's chapel.

The next is his charity and compassion, which he practised even before he came to great preferments; for while he was yet

in private estate, he extended his charity in a liberal manner, to the relief of poor parishioners, prisons, and prisoners, besides his constant Sunday's alms at his parish of St. Giles. But when his means became greater, his charity increased to a large proportion, releasing many prisoners of all sorts, that were detained either for petty debts, or keeper's fees. And one thing in his charity is remarkable, that whereas he sent much money at several times to the relief of poor parishes, prisons, prisoners, and the like, he gave strict charge to his servants, whom he entrusted therewith, that they should not acknowledge whence this relief came, but directed that the acquittances which they, to make the discharge of their trust appear to him, desired from them that received such relief, should be taken in the name of a benefactor unknown. Other large sums he bestowed yearly, and oftener, in clothing the poor and naked, in relieving the sick and needy, in succouring families in time of infection, besides his alms to poor house-keepers at his gate; insomuch, that his private alms in his last six years, besides those public, amounted to the sum of 1300*l.* and upwards. Lastly, though it might well have been supposed by that which is said already, that he had been in his life time his own almoner, yet as he lived a pattern of compassion and works of mercy, so he died also; for it appeareth by his will, that his chief care was to provide that his pious works should never have end, leaving 4000*l.* to purchase 200*l.* land per annum for ever, to be distributed by 50*l.* quarterly, thus:—To aged poor men and decayed, with an especial eye to seafaring men, wherein he reflected upon his father's profession, 50*l.*; to poor widows, the wives of one husband, 50*l.*; to the binding of poor orphans apprentices, 50*l.*; and to the relief of poor prisoners, 50*l.*; besides among others, too many to be comprehended in an epitome, he left, to be distributed presently after his decease, among maid-servants of honest report, and who had served one master or mistress seven years, the sum of 200*l.* Lastly, a great part of his estate (which remained after his funeral and legacies were discharged,) he left to be distributed among his poor servants.

The third is his fidelity and integrity; faithful, upright, and just he ever was, whether you respect him in his ordinary transactions, in which no man could ever justly tax him with the least aspersion of injustice, or whether you look upon him as intrusted with those great offices and places which he did undergo; and they

* When the Bishopricks of Ely and Salisbury were void, and some things were to be paid from them, some overture being made to him to take them, he refused them utterly; if it please you to give me leave, I will make his answer for him—*Nolo episcopari, quia nolo alienare*, "I will not be made a Bishop, because I will not alienate Bishop's lands."—*Fun. Sermon.*

were either his spiritual preferments, or temporal office, besides some other matters committed to his fidelity. In the first of which he declared evidently to the world, that he reputed himself but God's steward, and that he must give an account to his Lord and Master for them. To begin then with the lowest account, he was ever faithful, provident and careful to keep in good repair the houses of all his spiritual preferments, and spent much money that way, as upon the vicarage-house of St. Giles, the Prebendary's and Dean's houses of Westminster, and the Residentiary's house of St. Paul's. Upon the house belonging to the Bishopric of Chichester, he expended above 420*l.*; of Ely, above 240*l.*; of Winchester (besides a pension of 400*l.* per annum, from which he freed his see at his own charge,) he spent 2000*l.* *.

But in that part of the account which concerned him more nearly to perfect, which was his pastoral and episcopal charge, the cure of souls, and the well ordering of the several dioceses committed to his trust, never any made a more just and exact account.

Some particulars of this account was the promoting of sufficient, able, and good men to livings and preferments which fell within his own gift. To the better discharge of this part of the account he took order still beforehand, by continual search and inquiry, to know what hopeful young men were in the University, his chaplains and friends receiving a charge from him, to certify to him what hopeful and towardly young wit they met with at any time; and these, till he could better provide for them, were sure to taste of his bounty and goodness, for their better encouragement.

* Wherever he came and lived, all tasted and were bettered by his providence and goodness. St. Giles was reduced to him by a rate toward the maintenance of the place, and the house repaired. He found nothing in the treasury at Pembroke-Hall; he left in it, in ready money, a thousand pounds. Being Prebendary Residentiary in St. Paul's, he built the house in Creed-lane, belonging to his Prebend, and recovered it to the Church. He repaired the Dean's lodging in Westminster. When he came to Chichester he repaired the palace there, and the house in Aldingbourne. At Ely, he spent in reparation of Ely-House in Holborn, of Ely Palace at Downham, and Wisbech Castle, two thousand pounds. At Winchester-House, at Farnham, at Waltham, and Wolvesey, likewise two thousand pounds.—*Fun. Serm.* 1

Divers eminent men in learning that wanted preferment, when any thing fell in his gift convenient for them, though otherwise they had no dependance at all upon him, nor interest in him, he would send for before they knew why, and entertain them in his own house, and confer the preferment upon them, and also defray the very charges incident for a dispensation or a faculty, yea, of their very journey, and all this that he might have his diocese in general, and his preferments in particular, the better fitted; so that they may fitly be applied to him, which was sometimes to St. Chrysostom:—*In administratione Episcopatus, præbuit se fidelem, constantem, et vigilantem ministrum Christi.*

And if you look upon him in those temporals wherewith he was intrusted, you shall find him no less faithful and just: as first, divers sums, and many of them of good value, were sent to him, to be distributed among poor scholars, and others, at his discretion, all which he disposed of with great care and fidelity, even according to the donors minds and intents.

For his faithfulness in managing those places, wherein he was intrusted for others, jointly with himself, let Pembroke-Hall and Westminster College speak for him, for when he became master of the first he found it in debt, being of a very small endowment, then especially, but by his fearful providence, he left above eleven hundred pounds in the treasury of that college, towards the bettering of the estate thereof. And when he was made Dean of the other, it is not unknown to some yet living, (who will testify) that he left it for all orders, as well of the Church as of the college and school, a place then truly exemplary collegiate in all respects, both within and without, free from debts and arrearages, from encroachments and evil customs, the school-boys (in the four years he staid there) being much improved, not by his care and oversight only, but by his own personal, and often labours also with them.

To these may be added, that whereas by virtue of his Deanery of Westminster, his Mastership at Pembroke-Hall, and his Bishopric of Ely, the election of scholars into the school of Westminster, and from thence to the two Universities, as also of many scholars and Fellows in Pembroke-Hall, some in St. Peter's College, and some in Jesus College, were in his power and disposal, he was ever so faithful and just, that he waved all letters from great personages for insufficient scholars, and cast aside all favour and affection, and chose only such as in his judgment were fittest. And lastly, which is not the least in this kind, being many times desired to

assist at the election of scholars, from the free schools of the Merchant Tailors, and from that at St. Paul's, and of the Mercers, and perceiving favour and affection, and other by-respects, sometimes to oversway merit, with those to whom the choice belonged, and that divers good scholars were omitted, and others of less desert preferred, he of his own goodness at divers times took care for such as were so neglected, and sent them to the University, where he bestowed preferment upon them.

To conclude this account of him, take a view of his fidelity, in that great place of trust, the almonership; which was sufficiently evident, especially to those who attended him nearly. First, in that he would never suffer one penny of that which accrued to him by that place, to be put or mingled with any of his own rents or revenues, and wherein he kept a more exact account than of his own private estate; and, secondly, being so separated, he was as faithful in the disposing of it, not only in the general trust of his sovereign, in the daily charges incident to that place, expended by the Sub-Almoner, and other yearly ordinary charges; but when he perceived that he had a surplussage (those charges defrayed) he would not suffer it to lie by him, but some of it he disposed of to the relief of poor housekeepers, some in releasing of poor prisoners, and comforting them which lay in misery and iron, and some in furnishing poor people with gowns, hose, shoes, and the like, for all which, many, so bestowed by him, had he reserved to his own use, his patent being *sine computo*, no man could have questioned him; but he was a faithful steward in this, as in the rest, and expected that joyful Verse, "*Well done, thou good and faithful servant, thou hast been faithful, &c. enter thou into the joy of the Lord;*" which no doubt but he possesseth.

The next is his gratitude or thankfulness to all from whom he had received any benefit. Of this virtue of his there are and were lately divers witnesses; as Dr. Ward, son to his first schoolmaster, upon whom he bestowed the living of Waltham, in Hampshire, and Mr. Mulcaster, his other schoolmaster, whom he ever reverently respected during his life, in all companies, and placed him ever at the upper end of his table; and after his death caused his picture, having but few others in his house, to be set over his study door: and not only shewed he this outward thankfulness to him, but supplied his wants many times also, privately, in a liberal and plentiful manner; and at his own death, the father being dead, he bequeathed a legacy to his

son of good value. Concerning the kindred of Dr. Watts, who, as is said before bestowed a full scholarship on him in Pembroke-Hall, after much inquiry, he found only one, upon whom, being a scholar, he bestowed preferments in Pembroke-Hall; and he dying there, his Lordship much grieved that he could hear of no more of that kindred, to whom he might express his further thankfulness. And yet he forgot not his patron Dr. Watts at his end, for by his will he took order that out of the scholars of that foundation, the two fellowships which he himself founded, as you shall see by and by, in Pembroke-Hall, should be supplied, if they should be found fit for them.

Lastly, to Pembroke-Hall (omitting the legacies by him bequeathed to the parishes of St. Giles, of St. Martin Ludgate, where he had dwelt, of St. Andrew in Holborn, of St. Saviour in Southwark, of All Saints Barking, where he was born, and others,) to that college, I say, where he had been a Scholar, Fellow, and Master, he gave one thousand pounds to purchase land for two fellowships, and for other uses in that college, expressed in his will, besides three hundred such folio books of his own, to the increase of that college library, as were not there before; together with a gilt cup and a hason and ewer, in all points, as weight, fashion, inscription, &c. so like to the cup, hason, and ewer, given about three hundred years since to that college, by the religious foundress thereof, as that not *ovum ovo similis*; and these, he professed, he caused to be made and given, not for the continuance of his own memory, but for fear that those which she had given so long since, might miscarry, and so her remembrance might decay.

The fifth is his munificence and bounty, to prove which little need be said more, than that which hath been touched in his bountiful charity. But besides that, the two famous Universities, and they which then were poor scholars in them, will witness for him in this point, he never coming near either of them after he was Bishop, but that he sent to be distributed among poor scholars, sometimes one hundred pounds, and ever fifty pounds at the least—one thing I cannot pass over in silence—that when King James was pleased to grace the University of Cambridge with his presence, in 1617, this reverend father being present also at the Philosophy Act, he sent, at his departure, to four of the disputants forty pieces of gold, of two and twenty shillings a piece, to be equally divided among them. But what speak I of these? Was ever Prince better enter-

tained, and in more magnificent but orderly manner, than was his said Majesty at Farnham Castle (one of the houses belonging to the Bishopric of Winchester,) where in the space of three days the Bishop spent three thousand pounds, to the extraordinary contentment of his Majesty, and the admiration of all his followers*.

The next is his hospitality; from the first time of his preferment (to means of any considerable value) even to his dying day, he was ever hospitable and free in entertainment to all people of quality and worthy of respect, especially to scholars and strangers, his table being ever bountifully and neatly furnished with provisions and attendants answerable, to whom he committed the care of providing and expending in a plentiful yet orderly way, himself seldom knowing what meat he had, till he came from his study to dinner, at which he would shew himself so noble in his entertainment, and so gravely facetious, that his guests would often profess, they never came to any man's table where they received better satisfaction in all points, and that his Lordship kept Christmas all the year, in respect of the plenty they ever found there. And yet, by the way, take this, that he ever strictly observed in his provisions of diet, the time of Lent, Embers, and other fasting days, according to the laws of this kingdom, and the orders of the Church.

I shall not need to speak of the extraordinary great hospitality he kept, and the large expence he was at, in entertainment of all sorts of people in Scotland, at what time he attended King James thither; the nobility, clergy, gentry, and others of both nations there present, will, as they often already have, speak of it for me to his exceeding great honour. So that I know not whether I have fitly couched it under this head of hospitality, or whether it had more properly belonged to that of his munificence and bounty.

The seventh is his humanity and affability, not only to the last mentioned, his guests, but to every one that did converse with; for which, not only divers famous scholars and others of this kingdom, but others of foreign parts, as they had just cause, have admired him; as, not to mention natives, Master Casaubon, Master Cluverius, Master Vossius, Master Grotius, Master Moulin, Master Barclay, and,

* Besides he refused to make some leases in his last years, which might have been very beneficial to him, for the good of his successor; his reason was, "*Many are too ready to spoil Bishopricks, and few enough to uphold them.*"—*Fun. Serm.*

besides many others, Master Erpenius, to whom he tendered an annual stipend, to have read and taught here the Oriental tongues, (wherein long before his death he himself had been well versed, as may appear by his Commencement Verses) the experienced professors whereof he much delighted in, and did much for them; as Mr. Bedwell, to whom he gave the vicarage of Tottenham, in Middlesex, if living, among others, would testify. And the reason for this, a late reverend father of this Church hath given *Omnes quod in se amant, in aliis venerantur*; loving and honouring these gifts in others which he had in himself, for among the other parts of his profound learning, he by his industry had attained to the knowledge of fifteen tongues, if not more*.

To these former may be added his modesty, which was ever such, that although the whole Christian world took special notice of his profound and deep learning, yet was he so far from acknowledging it in himself, that he would often complain of his defects, even to the extenuating, yea vilifying of his own worth and abilities; professing many times that he was but *inutilis servus*, nay *inutile pondus*; insomuch, that being preferred by King James to the Bishopric of Chichester, and pretending his own imperfections and insufficiency to undergo such a charge, as also that he might have not only his clergy, but all others to take notice thereof, he caused to be engraven about the seal of his bishopric those words of St. Paul—*Et ad hæc quis*

* A pleasant story (at once too well known to be mentioned, or yet to be passed over) is related of him in the life of Waller the poet. That gentleman, going to see the King at dinner, overheard a very extraordinary conversation between his Majesty and two Prelates, the Bishop of Winchester (Andrews,) and Dr. Neale, Bishop of Durham, who were standing behind the King's chair. His Majesty asked the Bishops, "*My Lords, cannot I take my subjects' money when I want it, without all this formality in Parliament?*" The Bishop of Durham readily answered, "*God forbid, Sir, but you should: you are the breath of our nostrils.*" Whereupon the King turned and said to the Bishop of Winchester, "*Well, my Lord, what say you?*"—"Sir," replied the Bishop, "*I have no skill to judge of parliamentary matters.*" The King answered, "*No put off, my Lord; answer me presently.*"—"Then, Sir," said he, "*I think it lawful for you to take my brother Neale's money, for he offers it.*"

idoneus? and who is sufficient for these things? 2 Cor. ii. 16.

One note of his modesty, mixed with his last virtue of humanity, may be added, that after his chaplains had preached in his chapel before him, he would sometimes privately request them, that he might have a sight of their notes, with very good words, and full of encouragement: inso-much, as they would profess of him, that they would never desire a more candid auditor. So that what was said of Bede, may as fitly be said of him: *A pietate modestia, et castitate nomen Venerabilis adeptus est.*

His indefatigability in study cannot be paralleled, if we consider him from his childhood to his old age. Never any man took such pains, or at least spent so much* time, in study, as this reverend prelate; for even in those days, when it might have been supposed he would have taken some ease for his former pains, then also from the hour he rose (his private devotions finished) to the time he was called to dinner, which, by his own order, was not till twelve at noon at the soonest, he kept close at his book, and would not be interrupted by any that came to speak with him, or upon any occasion (public prayer excepted,) inso-much that he would be so displeased with scholars that attempted to speak with him in a morning, that he would say, he doubted they were no true scholars that came to speak with him before noon.

After dinner, for two or three hours space, he would willingly pass the time either in discourse with his guests, or other friends, or in dispatch of his own temporal affairs, or of those who, by reason of his episcopal jurisdiction, attended him; and being quit of these and the like occasions, he would return to his study, where he spent the rest of the afternoon, even till bed-time, except some friend took him off to supper, and then did he eat but sparingly.

Of the fruit of this his seed-time, the world, especially this land, has reaped a plentiful harvest, in his sermons and writings: never went any beyond him in the first of these, his preaching, wherein he

had such a dexterity, that some would say of him, that he was quick again, as soon as delivered; and in this faculty he has left a pattern inimitable: so that he was truly styled, *Stella pradicantium*, and an angel in the pulpit. And his late Majesty took especial care in causing that volume of his sermons to be divulged, though but a handful of those which he preached, by enjoying whereof this kingdom hath an inestimable treasure*.

And for his acuteness and profundity in writing against the adversary, he so excelled all others of his time, that neither Bellarmine, champion to the Romanists, nor any other of them, was ever able to answer what he wrote: so that as his sermons were inimitable, his writings were unanswerable.

To draw to an end of deciphering his virtues and attainments, it may truly be said of him, that he had those gifts and graces, both of art and nature, so fixed in him, as that this age cannot parallel him; for his profundity and abyss of learning were accompanied with wit, memory, judgment, languages, gravity, and humility; inso-much that if he had been contemporary with the ancient fathers of the primitive Church, he would have been, and that worthily, reputed not inferior to the chiefest among them.

He generally hated all vices, but three (which he ever reputed sins) were most especially odious unto him. First, usury, from which he was so far himself, that when his friends had need of such money as he could spare, he lent it to them freely, without expectation of aught back but the principal. The second was simony, which was so detestable to him, as that for refusing to admit divers men to livings, whom he suspected to be simoniacally preferred, he suffered much by suits of law: choosing rather to be compelled, against his will, to admit them by law, than voluntarily to do

* He was always a diligent and painful preacher; most of his solemn sermons he was most careful of and exact: I dare say few of them but they passed his hand, and were thrice revised before they were preached; and he ever disliked often and loose preaching without study of antiquity, and he would be bold with himself and say, "*When he preached twice a-day at St. Giles, he prated once;*" and when his weakness grew on him, and that by infirmity of his body he grew unable to preach, he began to go little to the Court, not so much for weakness, as for inability to preach. — *Fun. Sermon.*

* He used no man to read for him as those great clerks, Bellarmine and others fashion is, to employ whole colleges and societies to study and read for them, and to furnish them; he only used an amanuensis to transcribe that which himself had first written with his own hand. — *Fun. Sermon.*

that which his conscience made scruple of. And for the livings and other preferments which fell in his own gift, he ever bestowed them freely, as you have seen before, upon deserving men, without suit: so that we may say of him, as was said long since concerning Robert Winchelsey, Archbishop of Canterbury, *Beneficia Ecclesiastica nunquam, nisi doctis contulit: precibus ac gratia nobilium fretos, et ambientes, semper repulit.* The last was sacrilege, which he did so much abhor, that when the Bishopric of Sarum, and that of Ely, before it was so much deplored, were offered to him, upon terms savouring that way, he utterly rejected them. Concerning that of Salisbury, give leave to add a particular passage of his, which happened many years after his said refusal of it, which was this—At a parliament under King James, when an act was to pass concerning Sherborne Castle, it was observed, that only Bishop Andrews and another gave their votes against the same: that the other should so do was not much marvelled at, but that Bishop Andrews should do it, when none but that other lord did so, was so remarkable, as that he was demanded by a great person what his reason was for it? to which he most worthily replied, that it could not be well wondered why he should now vote against that which if he would have yielded unto many years before, in the days of Queen Elizabeth, he might have had this Bishopric of Sarum, which reason of his when his late Majesty, being then Prince, and present at the passing of the act, heard; he beshrewed him, that when he denied his consent, he did not declare the reason of his denial also, professing that had he been made acquainted with the state of that case, as now he was, he would, with the King his father's good leave, have laboured against the passing of the said act. To close up this point, this reverend prelate went yet a degree further, in refusing, when he was Bishop of Winchester, divers large and considerable sums, to renew some leases, because he conceived that the renewing of them might be prejudicial to succession.

Now let us lay all these together: his zeal and piety; his clarity and compassion; his fidelity and integrity; his gratitude and thankfulness; his munificence and bounty; his hospitality, humanity, affability, and modesty; and to these his indefatigability in study, and the fruits of his labours in his sermons and writings, together with his profundity in all kind of learning—his wit, memory, judgment, gravity, and humility, his detestation of all vices and sin, but especially of three. All

which (by couching them only in this compend) we have seen in him, as *ex ungue Leonem*, or by Hercules' foot, his whole body; and consider whether the Church of God in general, and this in particular, did not suffer an irreparable loss by his death.

Having taken a short survey of his life, let us now see him dying. He was not often sick, and but once, till his last sickness, in thirty years, before the time he died, which was at Downham, in the Isle of Ely, the air of that place not agreeing with the constitution of his body. But there he seemed to be prepared for his dissolution, saying oftentimes in that sickness, "*It must come once, and why not here?*" And at other times, before and since, he would say, "*The days must come, when, whether we will or no, we shall say, with the Preacher, I have no pleasure in them.*" (Eccles. xii. 1.) Of his death he seemed to presage himself a year before he died, and therefore prepared his oil, that he might be admitted in due time into the bride-chamber. That of *qualis vita, &c.* was truly verified in him, for as he lived so died he. As his fidelity in his health was great, so increased the strength of his faith in his sickness. His gratitude to men was now changed into his thankfulness to God. His affability to incessant and devout prayers and speech with his Creator, Redeemer, and Sanctifier. His laborious studies, to his restless groans, sighs, cries, and tears; his hands labouring, his eyes lifted up, and his heart beating and panting to see the living God, even to the last of his breath. And him, no doubt, he sees face to face, his works preceding and following him, and he now following the Lamb, crowned with that immortality, which is reserved for every one that lives such a life as he lived.

He departed this life September 25, 1626, in the 71st year of his age, and lieth buried in the upper aisle of the parish Church of St. Saviour's, Southwark. His executors have erected to him a very fair monument of marble and alabaster. And one that formerly had been his household chaplain, (whom this honourable and reverend prelate loved most tenderly from his childhood, rather like a father than a lord or patron,) but since his death a successor to him in some of his places in the Church, for the duty and reverence which he ever bare to him while he lived, hath most gratefully and cordially, in his everlasting honourable memory, added to it a most excellent, significant, and speaking Epitaph, which followeth;

LECTOR,

Si Christianus es, aiste :

Mors pretium erit

Non nescire Te, Qui vir hic situs sit ;

Ejusdem tecum Catholicae Ecclesiae Membrum,

Sub eadem felicitis Resurrectionis Spe,

Eandem D. Jesu praestolans Epiphaniam,

Sacratissimus Antistes, LANCELOTUS ANDREWES,

Londini oriundus, educatus Cantabrigiae

Aulae Pembroch : Alumnorum, Sociorum, Prefectorum

Unus & nemini secundus.

Linguarum, Artium, Scientiarum,

Humanorum, Divinorum omnium

Infinitus Thesaurus, Stupendum Oraculum :

Orthodoxae Christi Ecclesiae

Dictis, Scriptis, Precibus, Exemplo

Incomparabile Propugnaculum :

Reginae Elizabethae a Sacris,

D. Pauli London Residentiarius,

D. Petri Westmonast. Decanus,

Episcopus Cilestrensis Eliensis : Wintoniensis,

Regique Jacobo tum ab Eleemosynis,

Tum ab utriusque Regni Consiliis,

Decanus denique sacelli Regii.

Idem ex

Indefessâ operâ in Studiis,

Summâ sapientiâ in rebus,

Assiduâ pietate in Deum,

Profusâ largitate in egenos,

Rarâ amœnitate in suos,

Spectatâ probitate in omnes,

Æternum admirandus :

Annorum pariter, et publicæ famæ satur,

Sed bonorum passim omnium cum luctu denatus,

Cœlebs hinc migravit ad Aureolam celestem,

Anno

Regis Caroli II o. Ætatis suæ LXXI o.

Christi MDCXXVI o.

Tantum est (Lector) Quod te mœrentes Posterì

*Nunc volebant, Atque ut ex voto tuo valeas, dicto Sit Deo Gloria.**

Reader, be serious, let thy thoughts reflect
 On this grave, Father with a large respect ;
 Peruse his well spent life, and thou shalt finde
 He had a rare, and heav'n-enamell'd minde.
 He was our kingdoms Star, and shin'd most bright
 In sad afflictions darke, and cloudypst night :
 Let his example teach us how to live
 In love and charity ; that we may give
 To those, whose wants enforce them to implore
 Our ayde, and charity makes no man poore.
 Andrewes was fill'd with goodness, all his dayes
 Were crown'd and guilded with resounding praise.
 The world shall be his Herald to proclaim
 The ample glories of his spreading Fame.

* The concluding part of this inscription is manifestly corrupt ; and we have not the means of ascertaining the true reading. The inscription at present on the monument is as follows :

Septis. 21mo.

Die Lunæ

Horâ matutinâ fecit quartâ

Lancelotus Andrews

Episcopus Wintoniensis

Meritissimum lumen orbis Christiani

Mortuus est

(Ephemeris Laudiana)

Anno Domini, 1626.

Ætatis suæ 71.

MISCELLANEOUS.

" Preface to a Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ, &c. By Thomas (Cranmer), Archbishop of Canterbury, Primate of all England, and Metropolitan. A.D. M.D.L.

" Our Saviour Christ Jesus, according to the will of his eternal Father, when the time thereto was fully accomplished, taking our nature upon him, came into this world from the high throne of his Father, to declare unto miserable sinners good news; to heal them that were sick; to make the blind to see, the deaf to hear, and the dumb to speak; to set prisoners at liberty; to shew that the time of grace and mercy was come; to give light to them that were in darkness and in the shadow of death, and to preach and give pardon and full remission of sin to all his elected. And to perform the same, he made a sacrifice and oblation of his own body upon the cross, which was a full redemption, satisfaction, and propitiation for the sins of the whole world. And to commend this his sacrifice unto all his faithful people, and to confirm their faith and hope of eternal salvation in the same, he hath ordained a perpetual memory of his said sacrifice, daily to be used in the Church to his perpetual laud and praise, and to our singular comfort and consolation; that is to say, the celebration of his Holy Supper, wherein he doth not cease to give himself with all his benefits to all those that duly receive the same supper, according to his blessed ordinance. But the Romish Antichrist, to deface this great benefit of Christ, hath taught that his sacrifice upon the cross is not sufficient hereunto, without another sacrifice devised by him, and made by the Priest; or else without indulgences, beads, pardons, pilgrimages, and such other pelfray, to supply Christ's imperfection. And that Christian people can not apply to themselves the benefits of Christ's passion, but that the same is in the distribution of the Bishop of Rome; or else that by Christ we have no full remission, but be delivered only from sin, and yet remaineth temporal pain in purgatory due for the same, to be remitted after this life by the Romish Antichrist and his ministers, who take upon them to do for us, that thing which Christ either would not, or could not do. O heinous blasphemy and most detestable injury against Christ! O wicked abomination in the temple of

God! O pride intolerable of Antichrist, and most manifest token of the son of perdition extolling himself above God, and with Lucifer exalting his seat and power above the throne of God! For he that taketh upon him to supply that thing which he pretendeth to be imperfect in Christ, must needs make himself above Christ, and so very Antichrist. For what is this else but to be against Christ, and to bring him in contempt? as one which either for lack of charity would not, or for lack of power could not, with all his blood-shedding and death, clearly deliver his faithful, and give them full remission of their sins, but that the full perfection thereof must be had at the hands of Antichrist of Rome and his ministers? What man of knowledge and zeal to God's honor, can with dry eyes see this injury to Christ; and look upon the state of religion brought in by the Papists, perceiving the true sense of God's word subverted by false glosses of man's devising, the true Christian religion turned into certain hypocritical and superstitious sects; the people praying with their mouths and hearing with their ears they know not what, and so ignorant in God's word that they could not discern hypocrisy and superstition from true and sincere religion? This was of late years the face of Religion within this realm of England, and yet remaineth in divers realms. But thanks be to Almighty God and to the King's majesty, with his father, a prince of most famous memory, the superstitious sects of monks and friars (that were in this realm) be clean taken away; the Scripture is restored unto the proper and true understanding, the people may daily read and hear God's heavenly Word, and pray in their own language which they understand; so that their hearts and mouths may go together, and be none of those people of whom Christ complained, saying: *These people honour me with their lips, but their hearts be far from me.** Thanks be to God many corrupt weeds be plucked up, which were wont to rot the flock of Christ, and to let the growing of the Lord's harvest.

" But what availeth it to take away beads, pardons, pilgrimages, and such other like Popery, so long as its chief roots remain unpulled up? whereof so long as they remain, will spring again all former impediments of the Lord's harvest, and corruption of his flock. The rest is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree, or

* Matt. xv.

cutting down of weeds, leaving the body standing, and the roots in the ground; but the very body of the tree, or rather the roots of the weeds, is the Popish doctrine of Transubstantiation of the real presence of Christ's flesh and blood in the Sacrament of the Altar (as they call it) and of the sacrifice and oblation of Christ made by the priest, for the salvation of the quick and the dead. Which roots if they be suffered to grow in the Lord's vineyard, they will overspread all the ground again with the old errors and superstitions. These injuries to Christ be so intolerable, that no Christian heart can willingly bear them. Wherefore, seeing that many have set to their hands, and whetted their tools, to pluck up the weeds and to cut down the tree of error, I not knowing otherwise how to excuse myself at the last day, have in this book set to my hand and axe with the rest to cut down this tree, and to pluck up the weeds and plants by the roots, which our Heavenly Father never planted, but were grafted and sown in his vineyard by his adversary the devil, and Antichrist his minister. The Lord grant that this my travail and labour in his vineyard, be not in vain; but that it may prosper and bring forth good fruits to his honour and glory. For when I see his vineyard overgrown with thorns, brambles, and weeds, I know that everlasting woe appertaineth unto me if I hold my peace, and put not to my hands and tongue to labour in purging his vineyard. God I take to witness, who seeth the hearts of all men thoroughly unto the bottom, that I take this labour for none other consideration, but for the glory of his name and the discharge of my duty, and the zeal that I bear toward the flock of Christ. I know in what office God hath placed me, and to what purpose; that is to say, to set forth his word truly unto his people, to the uttermost of my power, without respect of person or regard of thing in the world, but of him alone. I know what account I shall make to him hereof at the last day, when every man shall answer for his vocation, and receive for the same good or ill according as he hath done. I know how Antichrist hath obscured the Glory of God and the true knowledge of his word; overcasting the same with mists and clouds of error and ignorance, through false glosses and interpretations. It pitieth me to see the simple and hungry flock of Christ led into corrupt pastures; to be carried blindfold, they know not whither, and to be fed with poison in the stead of wholesome meats.

"And moved by the duty, office, and place whereunto it hath pleased God to call me, I give warning in his name, unto

all that profess Christ, that they flee far from Babylon if they will save their souls; and to beware of that great harlot; that is to say, the pestiferous see of Rome, that she make you not drunk with her pleasant wine. Trust not her sweet promises, nor banquet not with her; for instead of wine she will give you sour dregs, and for meat she will feed you with rank poison. But come to our Redeemer and Saviour Christ who refresheth all that truly come unto him, be their anguish and heaviness never so great. Give credit unto him in whose mouth was never found guile nor untruth. By him you shall be clearly delivered from all your diseases; of him you shall have full remission, *à peccat et à culpa*. He it is that feedeth continually all that belong unto him, with his own flesh that hanged upon the cross; and giveth them drink of the blood flowing out of his own side; and maketh to spring within them, water that floweth unto everlasting life. Listen not to the false incantations, sweet whisperings, and crafty jugglings of the subtle Papists, wherewith they have this many years deluded and bewitched the world, but hearken to Christ; give ear unto his words, which shall lead you the right way unto everlasting life, there with him to live ever as heirs of his kingdom. Amen."

This curious and valuable treatise, from which we have already taken occasion, in the course of our work, to make several extracts, is thus concluded;

"But thanks be to the eternal God, the manner of the Holy Communion, (which is now set forth within this realm,) is agreeable with the institution of Christ, with St. Paul and the old Primitive and Apostolic Church, with the right faith of the sacrifice of Christ upon the cross for our redemption, and with the true doctrine of our salvation, justification and remission of all our sins by that only sacrifice.

"Now resteth nothing, but that all faithful subjects will gladly receive and embrace the same, being sorry for their former ignorance; and every man repenting himself of his offences against God, and amending the same, may pledge himself wholly to God, to serve and obey him all the days of his life; and often to come to the Holy Supper which our Lord and Saviour Christ hath prepared: and as he there corporally eateth the very bread and drinketh the very wine, so spiritually he may feed of the very flesh and blood of Jesus Christ his Saviour and Redeemer; rememberigg his death, thanking him for his benefits,

and looking for none other sacrifice at no priest's hands for remission of his sins, but only trusting to His sacrifice, which being both the High Priest, and also the Lamb of God, prepared from the beginning to take away the sins of the world, offered up himself once for ever in a sacrifice of sweet smell unto his Father, and by the same paid the ransom for the sins of the whole world; who is before us entered into heaven, and sitteth at the right hand of his Father, as patron, mediator, and intercessor for us: and there hath prepared places for all them that be lively members of his body, to reign with him for ever in the glory of his Father; to whom, with him and the Holy Ghost, be glory, honour and praise, for ever and ever. Amen."

To the Editor of the Remembrancer.

SIR,

PERMIT me to communicate a plan which I have found very beneficial in increasing the numbers, and securing the attendance of the children of my parish school.

The school was set on foot in 1813, in a country parish with small means, and among a population averse to any mode of instruction, which had not in view the worldly advantage of their children; it has been yearly increasing in numbers, in religious knowledge, in regularity, and what is of prime importance, accompanied with a manifest change in the opinions of the parents with respect to the advantage of such education. The number now on the boards is 220, and what is chiefly to be considered, the average daily attendance is nearly 200. For this regularity we are chiefly indebted to the obvious benefit of the National System of Education, now at length becoming manifest to the parents, by the improvement of their children in orderly conduct and religious knowledge, but in no small degree to the effect, of what in this case will be allowed, I think, to be perfectly legitimate, a Penny club, which was put in motion about three years since, and is still conducted by the industry and benevolence of a

Lady inhabitant of the town. The object is to furnish certain articles of dress twice in the year for the children, who on their parts are to bring a weekly penny, if they can be recommended by a Gentleman or Lady who becomes answerable for an additional weekly penny. These sums are returned to the children in the shape of useful articles of dress, chiefly made by the girls during their afternoon school. The benefit to the School resulting from this simple and easily conducted plan are the following, 1st, That as irregularity of attendance by the rules of the school disqualifies a subscribing Child from receiving benefit, the parents are very exact in sending them to school for fear of forfeiting the advantages. 2dly, As the articles of dress are for the most part made in the school, the girls, under their working mistress, are instructed especially in that sort of work, which will be useful to them in domestic life; and 3dly, As decency of apparel has been followed by a greater general attention to cleanliness, a manifest difference has taken place in the appearance of all the children, and a great improvement in the feelings of the parents towards the school. If the sum of 8s. 8d. the yearly amount of each subscription, be thought by any one too inconsiderable for any very beneficial purpose, let such an one reflect on the small quantity of materials for children mostly under eight, the exceeding cheapness of all common articles for dress, when purchased in the gross, and the gratuitous making in part, and it will cause no wonder that the benefit of having a child in the Penny club is not only considered by the parent as a blessing, but that the school itself, using it as a gentle means of enforcing regularity, should have been progressively improving, as well in decency and good manners as in religious and useful knowledge. In the hope that what I have found thus use-

ful, may be adopted with equal advantage by others, I subscribe myself

Yours faithfully,
CLERICUS.

ON THE ADVANTAGE OF THE
POPULATION-RETURNS TO THE
CLERGY.

To the Editor of the Remembrancer.

SIR,

AMIDST the mass of official documents from time to time presented to the consideration of our legislature, there are none I think more interesting and important than those returns of the population of England, which are made every ten years under the act of parliament commonly called the Population Act.

By means of tables formed from the materials contained in these returns, the statesman and the political economist are enabled to judge of the comparative strength of the country, and the condition of the people at large. The members of the medical profession exult in the proof which these reports afford of the superiority of the modern practice of physic, and appeal to the numerical increase of the population as a testimony that myriads of lives are now preserved from the effects of diseases, which in former times were the precursors of death. And the capitalists, who, as dealers in annuities or insurances, make merchandize of the few years we have to live, derive from the same source the means of calculating their profits and losses for years to come, and of regulating the concerns of their trade.

But whilst the above-mentioned classes look with such a degree of interest upon the numerical statement of the population, I cannot but wish that the Clergy would avail themselves of the advantage which they may derive from this branch of knowledge, and apply it to ascertain the effect of their la-

bours, and the condition of the people committed to their charge.

From one of the tables prefixed to the "Abstract of Population Returns," made in 1821, it appears that in every hundred persons, taking the average throughout England, there are as follow —

Under 5 years of age	15.3
Between 5 and 10	13.4
10 .. 15	11.6
15 .. 20	9.8
20 .. 30	14.7
30 .. 40	11.5
40 .. 50	9.4
50 .. 60	6.6
60 .. 70	4.4
70 .. 80	2.2
80 .. 90	.5
90 .. 100	.04
100 .. —	.001

99.441

From these data it follows, that there are in every 100 persons —

Under 7 years of age	20
Between 7 and 15	30
15 and 20	10
Above 20	50

100

This calculation, though not mathematically exact, is sufficiently near the truth for every practical purpose; and it will enable every parish priest to learn whether his schools contain a large or small proportion of the children of his parish; whether the number of youths he presents for confirmation to the Bishop be as great as might be expected, were he to judge by the number of those who are of age to receive that ordinance, and living in the parish.

But the most important application of the principle thus laid down, will be found in the means it affords of ascertaining the proportion of communicants in the same parish at different times, and at different parishes at the same time. For instance, were I a rector of a parish which contained one thousand inhabitants, the above table would teach

me that one half of my parishioners were above twenty years of age; and from them I should expect the communicants at the Lord's table. If at my first coming into the parish I found fifty persons habitually communicating, I should record the number; and at any successive return made by public authority of the population of the parish, I should see not only whether the number of the communicants had positively increased, but whether it had done so comparatively with the increase or the diminution of the population. If the proportion of communicants should be found to have increased, I should have fair grounds to rejoice that my labours had in the same degree prospered; and if on the contrary, a falling off should be perceived, I should deem it my duty to examine my own conduct very narrowly, under the apprehension that I might find in my own remissness a cause of this failure of attendance on the Holy Table, as well as in the carelessness of my flock. In the same manner also the above calculation will shew the comparative state of different villages and towns, and enable the curate of one village to judge whether or no he is more or less successful than his neighbours in preserving his people in close communion with our Holy Church.

Trusting that my brethren will profit by this hint for the improvement of a parish, and being unwilling to weary your patience, I shall conclude with subscribing myself,

Yours, &c. * * *

Addition of two Out-Pensioners to Bromley College.

Scarcely a month passes in which we have not the pleasure of announcing some fresh act of enlarged and judicious beneficence from the Clergy or others. The following has just been communicated to us, and we most gladly insert it.

In the course of last month a meeting took place at Lambeth-palace, of the Trustees of Bromley College, in Kent, when three poor widows of loyal and orthodox Clergymen of the Church of England were elected into that College.

At the same time two others were nominated by the Trustees as out-pensioners, *on the recent endowments of the present Bishop of Rochester*, which have been generously annexed by him to the establishment of his benevolent predecessor, Bishop Warner.

As many of your readers may be unacquainted with the particulars of this charitable clerical establishment, the following short account of it may not be unacceptable.

Bromley College was originally founded, according to the directions of Bishop Warner's will, in 1666, for twenty widows of loyal and orthodox Clergymen of the Church of England, and a Chaplain, always to be chosen from Magdalen College, Oxford.

The number of widows has since been increased to forty, and their pecuniary payment augmented from 20*l.* to 30*l.* 10*s.* a year, by the benefactions of Bishop Pearce, and his brother Mr. William Pearce, Mrs. Bettenson, the Rev. Mr. Hetherington, and other charitable persons.

The number of petitions presented at these elections generally exceeding 25, the Trustees are frequently under the painful necessity of selecting, from cases of almost equal distress, the widows to fill up the vacancies in the College.

It appears, therefore, from this fact, that, notwithstanding there are a few other establishments of the same nature, aided, as they are, by the Diocesan Charities of the Parochial Clergy, they are, taken altogether, lamentably deficient.

A more judicious attempt to obtain a fund sufficient to meet this deficiency, cannot perhaps be made, than by the plan now adopted by

the Bishop of Rochester: a plan that offers to the charitable friends of our National Church, an advantageous and easy mode of essentially contributing to her support; and to the opulent and benevolent the opportunity of relieving distress, under circumstances which peculiarly recommend it to their consideration.

To secure the permanent means of carrying their patriotic and humane intentions into effect, the Trustees of the College are fully empowered, by Act of Parliament, for the necessary uses declared in that Act.

Thus a permanent fund may be established, for augmenting the number of poor clergymen's widows, out-pensioners to Bromley College: and towards the establishment of such fund, *the Bishop of Rochester has vested in the Trustees of the College two thousand pounds three per cent. Bank Annuities.*

This project of the venerable prelate comprises not only the gradual augmentation of the number of widows out-pensioners, but also the further relief and comfort of such as are resident in the College; and

ultimately, when any further increase in the number of the widows shall become inexpedient, by extending assistance to their orphan children.

LINES ON THE PENITENTIARY AT MILLBANK.

WE have been favoured with the following unpublished lines, entitled, "The Reflections of a Convict in the Penitentiary at Millbank." They are clearly the production of a person well acquainted with the subject of Penitentiaries in general, and of this at the Millbank in particular; having access to authentic sources of information; fully convinced himself of the beneficial results that may be expected from the adoption of the Penitentiary system; and anxious, in his leisure hours, to convey his own convictions to others in a way that may at once please and convince them. We are happy in being enabled to give publicity to a statement, that, independent of its poetical merits, is calculated to place a subject, to which the public mind has been so much turned, in a clear and satisfactory light.

THANKS be to those, who plann'd these silent cells,
Where Sorrow's true-born child, Repentance, dwells;
Where Justice, sway'd by Mercy, doth employ
Her iron rod to chasten, not destroy;
The slave of vice to virtue deigns restore, 5
And bids him, once enfranchis'd, sin no more.
What man can tell, when once he goes astray,
How far his steps shall wander from the way?
Who knows the perils, which his feet surround,
When rashly venturing on forbidden ground? 10
In evil hour I yielded to explore
The Gamblers' haunts, and enter'd Folly's door;
Rash, fatal step! among the midnight crew
I staid to practice, what I came to view;
My purse soon gone, what language can express 15
The bitter anguish of my deep distress,
When fortune left me at the break of day,
Involv'd in debt beyond my means to pay?
I pledg'd my word; the rest is quickly told,
I kept my promise, but purloin'd the gold. 20
I own my doom was just, I did the deed,
For which the law had punishment decreed;
My crime was great; of reason quite bereft,
I added base ingratitude to theft.
Yet surely school'd within these walls, my mind 25
Again to better thoughts may be inclin'd;

And sooner would I here the irksome sway
Of discipline from morn till night obey,
Than herd with those, who still in prison uphold
The reign of vice, and riot uncontroll'd. 30

Here every action is by rule defin'd;
To each its proper time and place assign'd;
Oft sounds the prison bell, and as it rings,
Its brazen voice a known commandment brings; 35
By rule our several duties we fulfil,

Now throw the shuttle and now turn the mill;
Now, march'd in pairs, the beaten circle trace
Around the gravel'd courts with measur'd pace.

Now take our meal, and now with list'ning ear
Attentive stand the word of God to hear; 40

And now in school we learn to read or write,
Our letters to our friends, with leave, indite;
Now homage to our heavenly Father pay,
And prayer, which usher'd in, concludes the day. 45

Nor fetter here nor chain the prisoner galls;
Nor sound of stripes is known within these walls;
Nor do I hear the voice of harsh command;

Nor 'gainst me dares my fellow lift his hand.
Throughout the day a keeper's eye is near;
Nor broil nor tumult but must reach his ear; 50

But if his patience by our faults be tried;
'Tis not from him, our censure we abide;

He but reports th' offence, the charge prefer'd,
Before a higher power is duly heard; 55

Nor is the prisoner left without redress,
If they who guard him, injure or oppress;

Our printed rules the various channels show,
Through which petition or complaint may flow.

Nor wrong nor insult in this place we fear;
Yet is the weight of punishment severe; 60

Here never sound of joy on echo calls;
Nor sports nor games enliven these sad walls;

Here discipline and order rule, nor deign
To slack throughout the year the tight'n'd rein;

Admit not Mirth with convicts to reside, 65
But send her hence, with Innocence to bide.

When first received within my narrow room,
Alone I plied the labours of the loom;

But now a few companions cheer the day,
And Time seems less to loiter on his way; 70

Still do I rest when sounds the evening bell,
Apart from others, in a separate cell;

There, while the sun's bright beams prolong their stay,
And give a portion of the night to day,

I turn me to the book wherein we trace
God's gracious dealings with our wayward race: 75

That book, which pardon, in Christ's liely name,
Bids e'en the convict from his Maker claim.

But when pale Winter in his turn prevails,
And ere we cease our toils, the day-light fails, 80

In solitude and darkness I compare
What others suffer with the lot I bear,

And own 'twas mercy, and not vengeance, sent
The convict to this place of punishment.

How many are there, on whose houseless heads,
Its pelting rain the angry tempest sheds? 85

How many, who abide, with limbs half bare,
 The keen encounter of the frosty air?
 How many sweat to earn a scanty meal?
 Or, faint with toil, the pangs of hunger feel? 90
 Here shelter, food, and raiment we enjoy,
 Nor need on Nature's wants our thoughts employ.
 Nor gambling here, nor drink, nor idle jest,
 First rouse the mind, then leave it more depress'd.
 But if, when Conscience, in these lonely cells 95
 To their just size our past offences swells,
 Remorse in secret on her victim prey,
 His spirits droop, and health and strength decay,
 The aid, which man can minister, is near,
 Nor mind nor body is neglected here. 100
 The Leech with medicine goes his daily round,
 The soul's Physician probes the mental wound.
 Within the prison's gate the Chaplain dwells,
 And speaks the words of comfort through its cells;
 To all in turn his notice he extends, 105
 Exhorts, reproves, admonishes, commends;
 The ways of God to ignorance makes known,
 And labours hard to change the heart of stone.
 There are, who still deny th' attempt as vain,
 To make the stricken convict whole again; 110
 Who deem this mansion's price an useless cost,
 And call the pains here taken labour lost;
 Who those, that think good fruit in pris'n will grow,
 Bid seed on rocks or in the waters sow.
 Mistaken men! in his own time the Lord 115
 May cause the deafest ear to hear his word:
While there is life, there's hope, the doctor cries,
 Nor undisputed leaves to death the prize;
 Still strives to rouse the body's dormant heat,
 When the pulse sinks, and heart scarce seems to beat; 120
 And will ye to the powers of hell resign
 The soul not yet condemn'd by wrath divine?
 And of all chance of heaven for him despair,
 Who yet on earth is Providence's care?
 What warrant have ye to exclude from grace 125
 One living sinner of the human race?
 Know ye the sin that may not be subdu'd?
 Or sight too blind by grace to be renew'd?
 Of thieves and harlots have we not been told,
 By the good Shepherd brought within his fold? 130
 Did not the nations hear those lips proclaim
 The reign of Christ, which most had scorn'd his name?
 But widely do they err, who think it clear,
 That Satan combats with advantage here;
 Already hath he prov'd a treacherous guide, 135
 To those who captive in these cells abide;
 The inmates of these walls have been betray'd
 To ruin by the master they obeyed;
 Nor longer in his power dare put their trust,
 O'erwhelm'd with shame, and humbled to the dust. 140
 With warning voice does Wisdom cry in vain,
 While Vice her votaries leads in Pleasure's train,
 But from her victims, in these sad retreats,
 The word of truth a ready hearing meets;
 Here gladly to instruction we attend, 145
 And friendless seek the Chaplain for a friend:
 His good report those friends may yet restore,
 Whose loss, too late awaken'd, we deplore;

Persuade offended parents to relent,
 And knit again the ties which vice hath rent. 150
 Nor hope is here unknown; promotion here
 On merit waits, whene'er it shall appear;
 And every action here is duly weighed;
 And full records for their inspection made,
 By whose advice, th' impartial hand of power 155
 May set us free before th' appointed hour.
 Oft does the Crown its mercy interpose,
 These massy gates by pardon to unclose,
 And bids the sufferings of the prisoner cease,
 Ere the stern law its victim would release. 160
 O may it quickly send me home to cheer
 The eyes my crimes have dimm'd with many a tear,
 And may I ne'er forget my fall retriev'd,
 But profit by the warnings here receiv'd;
 Avoid the rock, on which in youth I ran, 165
 And live in peace henceforth, with God and man.

To the Editor of the Remembrancer.

SIR,

YOUR Review of the Case between "Merewether and Phillips, on the Bible Society," (in October 1823) and the just reproof which you awarded and administered to the latter, for his singular defence of a most unwarrantable intrusion into Mr. Merewether's parish, must have been read with great satisfaction by every true friend of order and decorum in the Church Establishment.

But the evil which you deprecate is, unhappily, *still at work*, to the disadvantage of our National Church, and to the disturbance of our peace! The worthy and excellent Vicar of Whitwick, has acted with spirit and with judgment; and, as I am living in his neighbourhood, it seems more especially incumbent on me to report the *progress* of that evil which he has so forcibly delineated, and so justly exposed! Under this impression, I deem it my duty to announce, that a similar intrusion has lately taken place in the parish of which I am the appointed minister: and when I shall have given you the few following facts, my whole purpose in this address to you, in your Ecclesiastical department, will have been sufficiently answered: for it would be idle to repeat what has been already urged against intrud-

ers of this mischievous description, and it must be equally needless for me to avow the feeling with which they are regarded by every Clergyman of a sound and orthodox character!

I merely consider myself professionally called upon to hold them up to public observation, that it may be duly known, "*what manner of spirit they are of!*"

The plain facts are these—I find that four of these persons, in the last autumn, so far forgot, I must say, their own offices and characters, that they actually attended a New Bible Association (as, I believe, it was called), in the *Baptist Meeting-House* at Hugglescote, in my parish. Their names are reported to be—the Hon. and Rev. Mr. Erskine, Incumbent of Swithland; the Rev. E. T. Vaughan, Vicar of St. Martin's, in Leicester, and an author of no common notoriety; the Rev. — Paget, Curate of St. Martin's; and another Curate, a Rev. Mr. Malpas, of Measham.

Mr. Vaughan, it seems, has also given himself the trouble of calling and attending a similar meeting in the very village of Ibstock, modestly stating his meritorious labours on behalf of my parishioners, having ridden twenty miles for this laudable purpose (to supply my deficiencies), and being about to return the same

distance before dinner! But the main point is, by what authority do these persons justify their intrusion upon me and my parishioners? What right have they to interfere in this manner with the spiritual concerns of another man's flock? Are they, or are they not, amenable to some ecclesiastical censure? It is a case which is beginning (as I conceive) to require the notice of my clerical brethren, and indeed the official check and censure of our superiors! But I disclaim a disposition to controversy and to litigation: and it is my sincere wish that *both* may be avoided by the timely discontinuance of these irregular and illegal encroachments!

In these *predicted* days of schism and religious error, can it be consistent with a Clergyman's duty to sow seeds of disunion and division within the very pale of his Church, and to spread the mischief by his personal exertions, a mischief which threatens the most serious consequences not only to the discipline, but to the doctrines of that Church? Your answer to this question, Mr. Editor, I may confidently anticipate, with the concurrence and encouragement, the support and approbation, of all sober-minded and respectable members of the Church of England; and therefore I presume to request your admission of this letter into your pages, with the undisguised signature of

THE RECTOR OF IBSTOCK.

*Ibstock, Leicestershire,
Jan. 22, 1824.*

OUR Life of Archbishop Usher has drawn forth several communications from our Correspondents, which we gladly insert.

SIR,

You will probably consider the following passage from Mr. Todd's able *Memoirs of the Life and Writings of the Right Reverend Brian Walton, D.D., Lord Bishop of Chester, &c.*

respecting the sentiments of Archbishop Usher, on certain Calvinistic points of doctrine, to be very seasonable, and worthy of insertion in your Remembrancer.

Yours,
X.

"It has been said, that, in order the better to understand his (Archbishop Usher's) character, his being a Calvinist in the early part of his life, and his taking afterwards the middle way betwixt the Calvinists and Arminians, should never be overlooked. And in the observations, which I shall now bring forward, Dr. Walton will be found to bear a part. I would first remark, that *Usher* is generally supposed to have disclaimed, at a late period of his life, notions which defended or propagated Calvinism. But in the vigour of his years and judgment, when Bishop of Meath, it appears also, in the testimony which I am about to cite, that in a very material point, he was no overbearing advocate for the cause of Calvin. These are the words; and none, who rightly understand THE DOCTRINES OF THE CHURCH OF ENGLAND, will impugn them.

"* There is an error in heart, as well as in the brain; and a kind of ignorance arising from the will, as well as from the mind. And therefore, in the Epistle to the Hebrews, all sins are termed ἀγνοήματα, ignorances, and sinners ἀγνοῦντες καὶ πλανώμενοι, ignorant and erring persons; because however, in general, the understanding may be informed rightly; yet, when particular actions come to be resolved upon, men's perverse wills and inordinate affections cloud their minds, and lead them out of the way. That therefore is to be accounted sound knowledge, which sinketh from the brain into the heart, and from thence breaketh forth into action; setting head, heart, hand, and all at work; and so much only must thou reckon thyself to know in Christianity, as thou art able to make use of in practice. For, as St. James saith of faith, *Shew me thy faith by thy works*; so doth he, in like manner, of knowledge: *Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness and wisdom. And St. John, much to the same purpose: Hereby do we know that we know him, if we keep his commandments. He that*

* Sermon, by James Usher, Bishop of Meath, delivered before the King at Waukeston, 20th June, 1624, 4th edition, p. 27.

sith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

"Other sentiments of the Archbishop upon Calvinistical points are detailed in a letter from Dr. Hammond to Mr. Peter Stanliough, in 1657; which contains the sum of testimonies before given, in respect to facts, by Dr. Walton, Mr. Peter Gunning, and Mr. Herbert Thorndike; and, though more than once already printed, may not here be omitted.

"To your queries all that I have to return is, first, that that bishop [Usher] did for many years acknowledge universal redemption; but that with a distinction of *non ex æquo pro omnibus*. Which puts me in mind of the words of holy Maximus in his *Kep. περί ἀγάπης*, that *Χριστός ὑπὲρ πάντων ἔξ ἴσου*. Which last words (when I read them along since) I could not guess why they were added, till I saw there was somebody that granted the *ἀπὸ πάντων πάντων*, but denied the *ἔξ ἴσου*.

"Secondly, that a little before his leaving London (I was told it by *some that heard him about this time two years) at St. Peter's Pauls-Wharfe, as also in several other places, he preached a sermon, which himself called a soule-saving sermon, on Rom. viii. 30. part of the verse, [whom he called, them he justified,] in which he earnestly pressed the sincerity of God's universal call to every one of all sinners, to whom the Gospel was preached; pressing throughout this sermon the universal free invitations of all by God, Apocal. xxii. 17. Isaiah, lv. 1, 7. Adding, that, without this made good, all preaching to convert sinners as yet in their sins from the evil of their ways would want a firm foundation.

"Thirdly, that a learned divine going after this to him, and taking rise from these words of his, [that God intended truly that all, whom he called by the word to repent and believe, might certainly, if they would, and God truly would they should come and repent, &c.] to ask, Can they all will? Doth God, with his word, give internal grace to all that are called by it, that they may repent, &c. if they will, and that they certainly can will? He answered, *Yes, they all can will: And, that so many will not, 'tis because (as I then taught) they resist God's grace; alleging Acts vii. 51. This, and much more, he then declared, and in fine concluded in these words, Bishop Overal was in the right, and I am of his mind.*

* Mr. Peter Gunning, afterwards Bishop of Chichester, and lastly of Ely.

"Fourthly, a learned doctor, that was frequently with the bishop, wrote Mr. Pierce word, (as he wrote to me, on my asking him the same question which you do me,) that *that bishop told him lately, before his death, that he wholly disliked the Geneva form of doctrine in this matter.*"—*Todd's Life of Brian Walton*, vol. i. p. 203.

SIR,

I send the following for insertion, as a matter of curiosity, leaving your readers to exercise their own judgments on its contents. Of some of these *premonitions*, for I can call them by no other name, being doubtless but the strong anticipations of a man of piety, learning, and discernment, judging from the experience of the past, and the view of the present, notice has been taken by you in your life of the Archbishop; but in this scarce Tract* they are brought together in one view. Yours, &c.

X.

Strange and Remarkable Predictions of that Holy, Learned, and excellent Bishop, James Usher, late Lord Primate of Ireland.

"The author of the life of this excellent and

- * The title of the Tract is as follows:
Strange and Remarkable Prophecies and Predictions of the Holy, Learned, and Excellent *James Usher*, late Lord Archbishop of Armagh, and Lord Primate of Ireland; giving an account of his foretelling
I. The Rebellion in Ireland, forty years before it came to pass.
II. The Confusions and Miseries of England in Church and State.
III. The Death of King Charles the First.
IV. His own Poverty and Want.
V. The Divisions in England in matters of Religion.

Lastly, of great and terrible Persecutions which shall fall upon the Reformed Churches by the Papists, wherein the then people should be concerned.

Written by the person who heard it from this excellent person's own mouth, and now published earnestly to persuade us to that repentance and reformation which can only prevent our ruin and destruction.

"And the Lord said, Shall I hide from Abraham the thing which I do?" Gen. xviii. 17.

Licensed November 16th. London, printed for R. G.

worthy Primate and Archbishop, gives an account, that among other extraordinary gifts and graces, which it pleased the Almighty to bestow upon him, he was wonderfully endued with a spirit of prophecy, whereby he gave out several true predictions and prophecies of things a great while before the came to pass, whereof some we have seen fulfilled, and others remain yet to be accomplished. And though he was one that abhorred enthusiastic notions, being too learned, rational, and knowing, to admit of such idle freaks and whimsies; yet he professed, 'that several times in his life he had many things impressed upon his mind, concerning future events, with so much warmth and importunity, that he was not able to keep them secret, but lay under an unavoidable necessity to make them known.'

"From which spirit he foretold the Irish rebellion forty years before it came to pass, with the very time when it should break forth, in a sermon preached in Dublin in 1601, where from Ezek. vi. 6. discoursing concerning the prophet's bearing the iniquity of Judah forty days, the Lord therein appointed a day for a year; he made this application in relating to the connivance of popery at that time. *From this year (says he) will I reckon the sin of Ireland, that those whom you now embrace, shall be your ruin, and you shall bear this iniquity.* Which prediction proved exactly true, for from that time 1601, to the year of 1641, was just forty years, in which it is notoriously known, that the rebellion and destruction of Ireland happened, which was acted by those Popish Priests, and other Papists, which were then connived at. And of this sermon the Bishop reserved the notes, and put a note thereof in the margin of his Bible; and for 20 years before, he still lived in the expectation of the fulfilling thereof; and the nearer the time was the more confident he was, that it was near accomplishment, though there was no visible appearance of any such thing: And (says Dr. Bernard) the year before the rebellion broke forth, the Bishop taking his leave of me, being then going from Ireland to England, he advised me to a serious preparation; for I should see heavy sorrows and miseries before I saw him again.

"From this spirit of prophecy, he foresaw the changes and miseries of England in Church and State: for having in one of his books, (called *De Prim. Eccl. Brit.*) given a large account of the destruction of the Church and State of the Britons, by the Saxons, about 350 years after Christ; he gives this among other reasons, why he insisted so largely upon it; that he foresaw, that a like judgment was yet behind, if timely repentance and reformation did not prevent it; and he would often mourn upon the foresight of this, long before it came.

"From this spirit he gave mournful

intimations of the death of our late sovereign, Charles the First; of whom he would be often speaking with fear and trembling, even when the king had the greatest success; and would therefore constantly pray, and give all advice possible, to prevent any such thing.

"From this spirit he foresaw his own poverty in worldly things, and this he would often speak of, with admiration to the hearers, when he was in his greatest prosperity, which the event did most certainly verify.

"From this spirit he predicted the divisions and confusions in England in matters of religion, and the sad consequences thereof: some of which we have seen fulfilled; and I pray God, the rest which he feared, may not also be accomplished upon us.

"Lastly, from this spirit he foretold, that the greatest stroke upon the Reformed Churches was yet to come; and that the time of the utter ruin of the See of Rome, should be when she thought herself most secure: and as to this last, I shall add a brief account from the person's own hand, who was concerned therein; which followeth in these words:

"The year before this learned and holy Primate Archbishop Usher died, I went to him, and earnestly desired him, to give me in writing his apprehensions concerning justification, and sanctification by Christ; because I had formerly heard him preach upon those points, wherein he seemed to make those great mysteries more intelligible to my mean capacity than any thing which I had ever heard from any other. But because I had but an imperfect and confused remembrance of the particulars, I took the boldness to importune him, that he would please to give a brief account of them in writing; whereby I might the better imprint them in my memory; of which he would willingly have excused himself by declaring his intentions of not writing any more: adding, that if he did write any thing, it should not exceed above a sheet or two: but upon my continued importunity, I at last obtained his promise.

"He coming to town some time after, was pleased to give me a visit at my own house; where I failed not to challenge the benefit of the promise he had made me: He replied: *That he had not wrote, and yet he could not charge himself with any breach of promise: For (said he) I did begin to write; but when I came to write of sanctification, I found so little of it wrought in myself, that I could speak of it only as parrots by rote, and without the knowledge and understanding of what I might have expressed: and therefore, I durst not presume to proceed any further upon.*

"And when I seemed to stand amazed, to hear such an humble confession from so great and experienced a Christian, he added, *I must tell you, we do not well understand*

what sanctification is; it is no less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and how little (says he) are many of those who profess Christianity experimentally acquainted with this work on their souls.

"By this discourse, I conceived he had very excellently and clearly discovered to me that part of sanctification which he was unwilling to write.

"I presumed to inquire of him what his present apprehensions were concerning a very great persecution which should fall upon the Church of God in these nations of England, Scotland and Ireland, of which this Reverend Primate had spoken with great confidence many years before, when we were in the highest and fullest state of outward peace and settlement. I asked him whether he did believe these sad times to be past, or that they were yet to come.—To which he answered, *That they were yet to come, and that he did as confidently expect it, as ever he had done*; adding, that this sad persecution would fall upon the Protestant Churches of Europe. I replied, that I did hope it might have been past as to these nations of ours, since I thought, that though we who are the people thereof, have been punished much less than our sins have deserved, and that our late wars had made far less devastations, than war commonly brings upon those countries where it pleaseth God in judgment to suffer it; yet we must needs acknowledge, that many great houses had been burnt, ruined, and left without inhabitants, many great families impoverished and undone, and many thousand lives also had been lost in that bloody war, and that Ireland and Scotland, as well as England, had drunk very deep of the cup of God's anger, even to the overthrow of the Government, and the utter desolation almost of a very great part of those countries.

"But this holy man turning to me, and fixing his eyes upon me with that serious and ireful look, which he usually had when he spake God's word and not his own: and when the power of God seemed to be upon him, and to constrain him to speak, which I could easily discern much to differ from the countenance wherewith he usually spoke to me; He saith thus:

"*Fool not yourself with such hopes, for I tell you, all you have yet seen hath been but the beginning of sorrows, to what is yet to come upon the Protestant Churches of Christ, who will ere long fall under a sharper persecution than ever yet has been upon them; and therefore (said he to me) look you be not found in the outward court, but a worshipper in the temple before the altar, for Christ will measure all those that possess his name, and call themselves his people; and the outward worshippers he will leave out, to be trodden down by the Gentiles. The outward court (says he) is the formal*

Christian, whose religion lies in performing the outward duties of Christianity, without having an inward life and power of faith and love, uniting them to Christ, and these God will leave to be trodden down and swept away by the Gentiles; but the worshippers within the temple and before the altar, are those who do indeed worship God in spirit and in truth, whose souls are made his temples, and he is honoured and adored in the most inward thoughts of their hearts, and they sacrifice their lusts and vile affections, yea, even their own wills, to him. And these God will hide in the hollow of his hand, under the shadow of his wings; and this shall be one great difference between this last and all other preceding persecutions: for in the former, the most eminent and spiritual ministers and Christians did generally suffer most, and were most violently fallen upon, but in the last persecution these shall be preserved by God as a seed to partake of that glory which shall immediately follow and come upon the Church as soon as ever this storm shall be over; for as it shall be the sharpest, so it shall be the shortest persecution of them all; and shall only take away the gross hypocrites and formal professors, but the true spiritual believers shall be preserved, till the calamity be over past.

"I then asked him by what means or instruments this great trial should be brought on? He answered, *by the Papists*; I replied, that it seemed to me very improbable they should be able to do it, since they were now little countenanced, and but few in these nations, and that the hearts of the people were more set against them than ever, since the reformation. He answered again, *'That it would be by the hands of Papists, and in the way of a sudden massacre; and that the then Pope should be the chief instrument of it.'*

"All this he spake with so great assurance, and with the same serious and concerned countenance, which I have before observed him to have, when I have heard him foretell some things which in all human appearance were very unlikely to come to pass, which yet I myself have lived to see happen according to his prediction, and this made me give the more earnest attention to what he then uttered.

"He then added, *'That the Papists were in his opinion the Gentiles spoken of in the 11th of the Revelations, to whom the outward court should be left, that they might tread it under foot; they having received the Gentiles worship in adoring images and saints departel, and in taking to themselves many mediators; and this (said he) the Papists are now designing among themselves, and therefore be sure you be ready.'*

"This was the substance, and I think (for the greatest part) the very same words which this holy man spoke to me at the time before mentioned not long before his death, and which I wrote down, that so great and notable a prediction might not be lost and forgotten by myself or others."

"This gracious man repeated the same thing in substance to his only daughter the Lady Tyrrel, and that with many tears, and much about the same time that he had expressed what is aforesaid to me, and which Lady Tyrrel assured me of with her own mouth, to this purpose.

"That opening the door of his chamber, she found him with his eyes lifted up to Heaven, and the tears running apace down his cheeks, and that he seemed to be in an extasy, wherein he continued for above half an hour, not taking the least notice of her, though she came into the room; but at last turning to her, he told her, that his thoughts had been taken up about the miseries and persecutions that were coming upon the Churches of Christ, which would be so sharp and bitter, that the contemplation of them had fetched those tears from his eyes, and that he hoped he should not live to see it, but possibly she might, for it was even at the

door: *Therefore take heed (said he) that you be not found sleeping.*

"The same things he also repeated to the Lady Bysse, wife to the present Lord Chief Baron of Ireland, but with adding this circumstance, that if they brought back the king, it might be delayed a little longer, but (said he) *it will surely come, therefore be sure to look that you be not found unprepared for it.*

"To conclude in the words of Dr. Bernard, speaking of this excellent person. 'Now howsoever I am as far from heeding of prophetes this way as any, yet with me it is not improbable, that one so sanctified from his youth, so knowing and eminent throughout the Universal Church, might have at some special times more than ordinary motions and impulses in doing the watchman's part, of giving warning of judgments approaching.'"

SACRED POETRY, MEDITATIONS, &c.

ON A HOPEFUL YOUTH.

Stay passenger, and lend a tear,
Youth and virtue both lie here.
Reading this know thou hast seen
Virtue tomb'd at but fifteen.
And if after thou shalt see
Any young and good as he,
Think his virtues are reviving
For examples of thy living.
Practise those—and then thou may'st
Fearless die, where now thou stay'st.

OWEN FELLTHAM.

SUNDAY MORNING.

Welcome, thou peaceful dawn!
O'er field and wooded lawn
The wonted sound of busy toil is laid;
And hark the village bell,
Whose simple tinklings swell,
Sweet as soft music on the straw-roof'd shed,
And bid the pious cottagers prepare,
To keep the appointed rest, and seek the house of prayer.
How goodly 'tis to see
The rustic family
Duly along the church-way path repair;
The mother trim and plain
Leading her ruddy train,
The father pacing slow with modest air;
With honest heart in humble guise they come,
To serve Almighty God, and bear His blessing home.
At home they gaily share
Their sweet and simple fare,
And thank the Giver of the festal board;
Around the blazing hearth
They sit in harmless mirth,
Or turn with awe the volume of the Lord,
Then full of heav'nly joy retiring pay
The sacrifice of prayer to Him who blest the day.

BISHOP MANT.

PRAYER.

Ere the morning's busy ray
 Call you to your work away,
 Ere the silent evening close
 Your wearied eyes in sweet repose,
 To lift your heart and voice in prayer
 Be your first and latest care.

He to whom the prayer is due,
 From heaven his throne shall smile on you;
 Angels sent by Him shall tend
 Your daily labour to befriend,
 And their nightly vigils keep
 To guard you in the hour of sleep.

When through the peaceful village swells
 The music of the sabbath bells,
 Duly tread the sacred road
 Which leads you to the house of God;
 The blessing of the Lamb is there,
 And "God is in the midst of her."

Is the holy altar spread?
 True to Him, for you who bled,
 Cleanse from your heart each foul offence,
 And "wash your hands in innocence;"
 And draw near the mystic board,
 In remembrance of your Lord.

And oh! where'er your days be past,
 And oh! howe'er your lot be cast,
 Still think on Him whose eye surveys,
 Whose hand is over all your ways.

Does darkness veil your deeds in night?
 Darkness to Him is clear as light:
 In secret He your deeds can see,
 And shall reward them openly.

About your path are comforts spread;
 Does peace repose upon your bed?
 Lift up your soul in praise to heaven,
 Whence ev'ry precious gift is given.
 And thankful for the mercy, show
 Love to your fellow men below.

Do woes afflict? lift up your soul
 To Him who bids the thunder roll;
 And fearless brave the stormy hour
 Secure in His protecting pow'r;
 Who sends distress, your faith to try,
 And your heart to purify.

Abroad, at home, in weal, in woe,
 That service which to heav'n you owe,
 That bounden service duly pay,
 And God shall be your strength alway.

He only to the heart can give
 Peace and true pleasure while you live,
 He only when you yield your breath,
 Can guide you through the vale of death.
 He can, He will, from out the dust
 Raise the blest spirits of the just.

Heal ev'ry wound, hush ev'ry fear,
From ev'ry eye wipe ev'ry tear,
And place them where distress is o'er,
And pleasures dwell for evermore.

The same.

Oh sacred sorrow, by whom souls are tried,
Sent not to punish mortals but to guide,
If thou art mine (and who shall boldly dare
To tell his Maker he has had his share?)
Still let me feel for what thy pangs are sent,
And be my guide but not my punishment!

CRABBE.

THE UNANSWERABLE CHRISTIAN.

It is no small grief to any good heart that loves the Lord Jesus in sincerity, to see how utterly unanswerable the greater sort of men that bear the name of Christ are to the example and precepts of that Christ whose name they bear: he was humble and meek, they proud and insolent; he bade us love our enemies, they hardly can love their friends; he prayed for his persecutors, they curse; he that had the command of all, cared not to possess any thing; they not having right to much, would possess all; he bade us give our coat also to him that takes our cloak, they take both coat and cloak from him that hath it; he bade us turn our cheek for the other blow, they will be sure to give two blows for one; he paid obedience to a foster-father, and tribute to Cesar, they despise government; his trade was only doing good, spending the night in praying, the day in preaching and healing; they debauch their time, revelling away the night, and sleeping away, or mis-spending the day; he forbade oaths, they not only swear and forswear, but blaspheme too; he bade us make friends of the Mammon of unrighteousness, they make Mammon their god; he bade us take up his cross, they impose their own; he bade us lay up our treasure in heaven, they place their heaven in earth; he bids us give to them that ask, they take violently from the owners; he bade us return good for evil, they for good return evil; he charged his disciples to love one another, they nourish malice and rancour against their brethren; he left peace for a legacy to his followers, they are apt to set the world on fire; his business was to save, theirs to destroy. O God, let rivers of waters run down mine eyes, because they do no better keep the law of thy Gospel. Give grace to all that are called by thy

name, to walk worthy of that high profession whereto they are called: and keep me, thy unworthy servant, that I may never deviate from that blessed pattern which thou hast set before me. O let me never shame that great name that is put upon me. Let me in all things approve myself a Christian in earnest; and so conform myself to thee, in all thy examples and commands, that it may be no dishonour to thee to own me for thine. *Bishop Hall.*

LEASURELY GROWTH.

We are all commonly impatient of leisure, and apt to over-hasten the fruition of those good things we affect. One would have wealth, but he would not be too long in getting of it: he would have golden showers rain down into his lap on the sudden. Another would be wise and learned, yet he cannot abide to stay for grey hairs, or to spend too much oil in his tedious lucubrations. One would be free, but he would not wear out an apprenticeship. Another would be honourable, but he would neither serve long, nor hazard much. One would be holy, but he would not wait too long at the door-posts of God's house, nor lose too many hours in the exercise of his stunted devotions. Another would be happy, but he would leap into heaven suddenly, not abiding to think of a leisurely towering up thither by a thousand degrees of ascent, in the slow proficiency of grace. Whereas the great God of heaven, that can do all things in an instant, hath thought good to produce all the effects of natural agency not without a due succession of time.

When I look into my garden there I see first a small spire look out of the earth, which in some months time grows into a stalk; then after many days expectation, branches forth into some leaves; at last

appears the hope of a flower, which ripened with many suns and showers, arises to its perfection, and at last puts forth its seed for a succeeding multiplication.

If I look into my orchard, I see the well-grafted scions yield first a tender bud; itself, after many years, is bodied to a solid stock, and under the patience of many hard winters, spreads forth large arms; at last, being grown to a meet age of vegetation, it begins to grace the spring with some fair blossoms, which falling off kindly, give way to a weak embryo of fruit. Every day now adds something to the growth, till it attain in autumn to a full maturity. Why should I make account of any other course in my spiritual proceedings? O God, I shall be always ready to censure my slow pace in grace and holy obedience, and shall be ever ambitious of aspiring higher in thy gracious favour; but when I shall have endeavoured my utmost, I shall wait with humble patience upon thy bountiful hand, as one that desires thankfully to acknowledge the little that I have received, and meekly to attend thy good pleasure for what I may receive. So thou bring me to heaven, take what time and keep what pace thou pleasest. *The same.*

THE NECESSITY OF LABOUR.

The great and wise God that hath been pleased to give to all creatures their life and being, without their endeavour or knowledge, hath yet ordained not to continue their being, without their own labour and co-operation, so as he hath im-

posed upon them all a necessity of pains taking for their own preservation. The wild beasts of the desert must walk abroad, and forage far for their prey; the beasts of the field must earn their pasture with their work, and labour in very feeding to fill a large maw with picking up those several mouthfuls, whereby they are sustained; the fowls of several kinds must fly abroad to seek their various diet, some in the hedges, some in the fields, some in the waters; the bee must with unwearied industry gather her stock of wax and honey out of a thousand flowers; neither know I any that can be idle and live: but man, as he is appointed to be the lord of all the rest, so he is in a special manner born to labour; as he upon whom the charge lies to provide both for himself and all the creatures under his command, being not more impotent than they in his first entrance into the world, then he is afterwards by the power of his reason more able to govern them, and to order all things that may concern both their use and conservation. How willingly, O Lord, should I stoop to this just condition of my creation; labour is my destiny, and labour shall be my trade: something I must always do both out of thy command, and my own inclination, as one whose not unactive spirit abhors nothing more than the torment of doing nothing. O God, do thou direct me to, and employ me in, those services that may be most for thy glory, for the good of others, and my own discharge and comfort. *The same.*

REVIEW OF NEW PUBLICATIONS.

An Appeal to the Members of the British and Foreign Bible Society, on the subject of the Turkish New Testament, printed at Paris, in 1819. Containing a View of its History, an Exposure of its Errors, and palpable Proofs of the Necessity of its Suppression. By Ebenezer Henderson, Author of "Journal of a Residence in Iceland." 8vo. pp. 70. 3s. Holdsworth. 1824.

It is some months since that a Letter appeared in our Remembrancer, signed Scrutator, and drawing our attention to the version of the Turkish

Scriptures recently put forth by the British and Foreign Bible Society. We were so struck with the importance of the facts therein disclosed, that we did not hesitate to insert it, in the hope either that the charge would be instantly disproved, or the version itself suppressed, and greater caution promised in the execution of subsequent translations. In this hope we have been unhappily disappointed: no answer has been given to the letter; the Version has not been suppressed; nor has any fresh pledge, that we know of, been given, of increased vigilance in the department of

translation. The charge remains then in all its former force. Can the Bible Society flatter themselves that it will be suffered to die away without any farther inquiry on the part of the public? Will its own members be satisfied; men so professedly alive to whatever regards the integrity of the Word of God? Our columns may be passed by as unworthy of the Society's regard; but a pamphlet has now appeared, which speaks in a voice that must be heard, confirming every charge made by our Correspondent, and adding so many more, and placing the whole subject of this *miscalled* Version of the Scriptures in so full and so fearful a light, that we know not what answer can be given by the Society; and if not given, what further claim they can have on the confidence of the public.

The pamphlet is written by Mr. Henderson, till lately an active member of the Bible Society, one of their accredited agents, a person acquainted with all the circumstances relative to this Version and its Author; capable, from his knowledge of the language, of giving an opinion on its merits, or, as he expresses it, of its *demerits*, and yet not depending wholly on his own judgment, but calling in that of others*, holding official situations under the Society, or well qualified to form a judgment on the subject. The pamphlet is written with great temper; is short; and keeps to the main point, which is placed before the reader in a manner that brings conviction at every step. The writer evidently cannot forget his former connection with the Society. Every fact seems forced from him by a painful sense of duty, and we value his testimony the more from

this very circumstance. The case must indeed have been strong to have induced a man with such feelings, and so situated as Mr. Henderson, to withdraw from the Society. His whole means of support depended on the Society, and at the time of his withdrawing he was on his road to Persia, as their accredited agent, appointed on an important mission connected with that country. No sooner, however, did he receive, as he was on his road, a communication that the Turkish Version, notwithstanding the remonstrances of himself and his fellow-labourer, Dr. Paterson, was yet ordered to be put into circulation, than he hesitated not to forego all his worldly prospects, and retire from a Society with which, as a Christian, zealous for the purity of God's word, he could not conscientiously hold any farther connection.

Mr. Henderson, however, shall speak for himself:

"Matters being thus brought into a satisfactory train, I proceeded with the revision of the text, which I had undertaken at the request of the Committee; but had only time to go through the four Gospels when I left the Russian metropolis, in company with Dr. Paterson, to proceed on an exploratory Biblical mission into Persia, after having visited the different Bible Societies in the central, western, and southern provinces of Russia. On this tour it was of course out of my power to carry on the revision of the remaining books: yet I frequently read in them, with a view to become more familiarly acquainted with a language which was to be my only colloquial medium, after leaving the frontiers of the empire. The faults which every renewed perusal detected, I naturally communicated to my fellow-traveller, who, as well myself, became every day more convinced of the alarming nature of the evil. The reader may therefore conceive what was our surprise, when on the eve of leaving Tiflis for Persia, we had forwarded to us, not officially, but through a channel as indubitably certain, the unexpected information, that amongst other resolutions, adopted by the Committee of the British and Foreign Bible Society on the 9th and 13th of August, 1821, was one purport-

* Dr. Paterson, his fellow-labourer on a Mission from the Society to Persia, His excellency Mr. Popoff, one of the Secretaries of the Russian Bible Society, the Scotch Missionaries residing among the Tatars in the south of Russia.

ing 'that there is nothing contained in the criticisms upon the Text of the Society's Edition of the Turkish New Testament, printed at Paris, of sufficient importance to prevent the copies from being circulated.' This resolution, together with others almost equally obnoxious, produced such an effect upon our minds, that we felt ourselves compelled to abandon the prosecution of our journey, and resign our situations as agents of the Society.

"This step has by some been censured as rash and inconsiderate; and I frankly admit, that to such as are unacquainted with a variety of circumstances, involving at once our personal comfort and our public usefulness, which were more or less connected with the resolutions in question, it may not unaturally appear in this point of view. But I will cheerfully bear the blame attaching to the imputation, rather than enter upon the discussion of points that would prove as ungrateful to the feelings of the reader, as they are painful to my own. No man of an unprejudiced mind will suppose us capable of renouncing the bright hopes we entertained in regard to our journey into Persia, and dissolving a connection so honourable in itself, and on which depended the whole of our temporal support, without rationally adequate ground to justify so very important a measure. For my own part I am willing to rest the question relative to the propriety of my resignation of the Society's agency, solely upon the point at issue—the resolution to give circulation to the Paris edition of the Turkish New Testament. I did then, and still do consider a decision to this effect, as forming of itself an imperious ground of separation on the part of every one who trembleth at the word of God, or is desirous of maintaining a conscience void of offence toward God and men." P. 52.

Our readers will now be anxious to learn the circumstances that could operate so forcibly on Mr. Henderson's mind, and lead to so decisive a step: we shall therefore again have recourse to his own words. And first for the history of the Version and its Author:

"The version in question, is that of the New Testament in the Turkish language, published at Paris, in octavo, in the year 1819. This version, so far from being of recent fabrication, is upwards of a century and a half old, and was made at

the desire of *Levin Warner*, Dutch ambassador at the Ottoman court, who appears to have undertaken the work with a view to the spread of revealed truth among the infidels, as well as the advantage of the numerous body of professing Christians in Turkey, who spoke the Turkish as their vernacular tongue. The original name of the translator was *Albertus Bobovius*, or *Bobovsky*, by birth a Pole, who, when a youth, was taken captive by the Tatars, and sold to the Turks of Constantinople, by whom he was educated twenty years in the seraglio; and, on being initiated in Islamism, he changed his name, together with his religion, and was called *Ali Begh*, or, as it is commonly pronounced, *Ali Bey*. He applied assiduously to the study of languages, and acquired an uncommon reputation for his skill in many, both European and Asiatic, so that after having obtained his liberty from a nobleman whom he had served some time in Egypt, he was chosen to fill the office of Dragoon, or first interpreter to the Sultan Mohammed IV. Being naturally of a studious turn of mind, he composed several literary works, such as a Grammar and Dictionary of the Turkish language, A Treatise concerning the Turkish Liturgy; and, at the request of Mr. Basire, he translated the English Church Catechism into Turkish. The celebrated Meninsky, who was well acquainted with him, declares †, that in appearance he was a Turk, but, as to the reality, God only knew of what religion he was. He is said to have intended to embrace the Christian faith, but died before accomplishing his design, which furnishes an awful illustration of the delusive doctrine inculcated by his version of Luke xxii. 32. 'One day (بر کون)

when thou art converted!' In regard to him, alas! there is reason to fear that the 'one day,' the 'convenient season,' never arrived.

"The MSS. containing his version of the entire Bible, were forwarded by Baron Warner to Holland, and eventually deposited in the valuable collection of Oriental Manuscripts belonging to the library of the University of Leyden, from the printed Catalogue of which they have long been known to the learned, and are expressly quoted by Le Long, in the original edition

* "Dr. Hyde's Preface to Bobovius's Treatise concerning the Turkish Liturgy, London, 1712. 8vo."

† "In the Proœmium to his *The saurns Linguarum Orientalium*, Vienna, 1680."

of his *Bibliotheca Sacra*, published in 1725. Besides, these MSS. containing two complete copies, Dr. Hyde possessed a copy of the *Psalms of David* in Ali Bey's own hand-writing, which MS. I believe, is still to be found in the Bodleian Library, Oxford. Part of the translation appears also to have come into the hands of N. G. Schroeder, who published the four first chapters of Genesis in Turkish and Latin, at Leipsic, in the year 1739. Another part of the Pentateuch was sent to the celebrated Professor Tytchen, of Rostock, about the year 1770, consisting of sixty leaves of silken paper, in large octavo, the text beautifully written, partly with and partly without points. Of this fragment there exists a review by the Professor, in the 49th *Stuck* of the *Gelehrte Beytrage zu den Mecklenburg-Schwerinschen Nachrichten*, of which I have kindly been furnished with a copy by my learned friend, Professor Frehn, of St. Petersburg.

That no steps were taken for printing the work by the States General of Holland, at whose expence there is every reason to believe it was executed, must have been owing to the opinion given on the merits, or rather demerits of the version by the ambassador, who was well qualified to decide on such subjects. That it was designed to be printed is evident, from the history of one of the MSS. according to which it was prepared for the press, before it was sent to Leyden*. Here it remained till the summer of 1814, when it was examined by Dr. Pinkerton, on his journey through Holland, and recommended on account of its freeness, and indeed in every point of view, as a most valuable treasure for the promotion of the British and Foreign Bible Society †.

"With a liberality scarcely ever equalled in the literary world, the Curators of the University of Leyden granted one of the manuscripts as a loan to the Society, and forwarded it to Berlin, where the printing of the Old Testament was commenced under the care of Baron von Diez, a gentleman of no mean acquirements in Turkish literature, but whose advanced age, and infirm state of health, were such as to afford no very sanguine hopes, either as to the accuracy of the revision, or the certainty of its termination. Accordingly the work was interrupted by his death in 1817, when, in consequence of a fresh

arrangement with the Leyden Curators, whose liberality continued unabated, the MS. was transported to Paris, to be printed under the care of Mr. Kieffer, Professor of the Oriental Languages, with the counsel and assistance of Baron Silvestre de Sacy.

"It is not my object here to enter into an examination of the manner in which Baron von Diez executed his task, so far as he went, nor to inquire what were the reasons, on account of which that portion of the work edited by him was suppressed: but, I cannot help remarking, that, after expending so considerable a sum from the Society's funds to no adequate purpose, the members of the Committee were imperiously called upon to proceed to the adoption of new measures with the utmost caution, in order at once to secure the purity and correctness of the edition, and judiciously to employ the pecuniary resources entrusted to their care." P. 8.

How far the Bible Society adopted this proper and obvious course we have next to see. A copy of the New Testament had fortunately reached Mr. Henderson, when engaged in the study of the Turkish, and other oriental languages, and was hailed by him as "an important addition to his stock of linguistic materials"—

"But what was my surprise, (says Mr. Henderson,) after perusing a few verses, to detect liberties which I found it totally impossible to reconcile with the acknowledged principles of Sacred Taste, or the common rules of Biblical Interpretation? I examined, and re-examined the passages, and was often induced to impute the apparent inconsistencies to my own partial acquaintance with the language, rather than suppose for a moment that any renderings so grossly obnoxious could have been issued forth into the world under the high sanction of the Bible Society. In proportion, however, as my knowledge of the Turkish advanced, the more evident did these errors appear; and so powerful were my convictions of the impropriety of giving circulation to such a version of the sacred Scriptures, that in the beginning of the year 1820, it formed one of my objections against accepting the appointment of the Society's agency at Constantinople; an appointment which was otherwise, in many respects, highly congenial with my feelings and habits of study.

* See No. IV. of the Appendix to the Eleventh Report of the British and Foreign Bible Society.

† Ibid.

"The critical examination of the work now became a matter of indispensable obligation; but as copies had already been forwarded to different parts of the East for distribution, I conceived it would occasion too long a delay to go through the whole, and I accordingly selected the Gospel of Matthew, the Epistle to the Romans, and the Book of Revelation, as the basis of the remarks I intended to submit to the consideration of the Committee. Of these remarks, with the exception of one or two verbal alterations, in nowise affecting the subject, the following is a copy, accompanied by notes of additional matter, subsequently gathered from the meretricious pages of this desecrated volume." P. 14.

We regret that our limits will not allow the insertion of the whole of this document; but a few extracts will convey a notion to our readers of its deep importance, and of the effect which it ought to have produced on the Committee of the Bible Society.

"Though I have only had time, (remarks Mr. Henderson,) to go through a small portion of Ali Bey's translation of the New Testament, yet such parts of it as I have perused, convince me that if the Committee of the British and Foreign Bible Society had been previously made acquainted with its character, they would never have published it without subjecting it to the strictest scrutiny, according to the acknowledged rules of biblical criticism. It is not only of a totally different stamp, in point of freedom, from all the versions printed by the Society that I have any knowledge of, but exhibits passages with which even the overstrained nicety and bold liberties of a Castalio would sink in the comparison; and, as will appear from the sequel, renderings are to be met with completely subversive of the Christian Faith, and which seem to have been purposely introduced, with a view to meet the prejudices of Mohammedans. Tell it not in Gath; publish it not in the streets of Askelon, lest the enemy should rejoice, that the British and Foreign Bible Society has given its high sanction to a version in which the worship of the Lamb who sitteth in the midst of the throne, is not only prohibited, but prohibited by the Lamb himself!!! I sincerely hope this is an anomaly in the history of biblical translations, and have no manner of doubt, that, as soon as the Committee are made

acquainted with it, they will immediately pass a resolution for calling in all the copies that have been issued for circulation, and put a stop in the mean time to the printing of the Old Testament, in the prophetic parts of which, especially, there is every reason to fear greater faults will be found, than any I have met with in the New Testament *.

"That the Committee may be able, the more easily to judge of the force of my objections, I beg leave to arrange them under the following heads: the mistranslation of proper names; the unnecessary use of synonyms; the want of consistency and uniformity; false renderings; omissions and additions." P. 17.

We give a few instances under these different heads.

1. The Mistranslation of Proper Names.

Through an affected dignity of language, the simple word *God* is indifferently rendered, according to the taste of the translator; at one time the Supreme God, at another the glorious Majesty, or the divine Majesty, or the true Majesty, or the supreme Divinity, &c. Thus Rev. xxi. 8, 4. is translated—

"Behold the tabernacle of the Supreme God is among men, and he will dwell with them: they also shall be his people; and the Divine Majesty himself shall be their *Tengri*; and the Glorious Majesty," &c. P. 21.

For the Lord God omnipotent, the modes of expression are equally various and numerous; and, among the rest, "*Effendi*, God Almighty." On which Mr. Henderson makes the following remark, which was subsequently substantiated by an inquiry on the spot;

"Of the propriety of applying *Effendi* to the Deity, I entertain very strong doubts †. It is not so much a title of au-

"* The subsequent detection of numerous egregious errors in the New Testament, renders it now doubtful whether any greater exist in the Old Testament."

"† Since writing the above, I had an opportunity of consulting a Persian on this subject, who is well acquainted with Turkish customs. On my proposing the question he held up both his hands to his

thority as of learning, and indicates in its higher sense certain ecclesiastical and literary offices or relations among the Mohammedans, as lawyers, writers, and parochial priests. Hence ريس أفندي *Reis Effendi* is the chancellor, or secretary of state, and استانبول أفنديسي the judge of Constantinople. In common conversation it is used when addressing a learned individual, where we would use *Sir*: thus in the Gospels, when the Jews address our Lord in the capacity of a teacher, Ali Bey very properly employs it." P. 23.

The names God and Lord, and Jesus and Christ, are frequently interchanged, without any thing like a scrupulous adherence to the order of the original.

"It is easy, (adds Mr. Henderson) to be perceived how much influence this must have on the doctrine of the divinity of Christ." P. 25.

The last instance relates to the manner in which Jerusalem is rendered; we give it in Mr. Henderson's words.

"Instead of *يروشليم* or *يروشاليم* the reading of the *Arabic*, *Persic*, the other *Turkish*, and the *Tatar* versions, it is, with the exception of a very few passages, uniformly termed *قدس شريف* *Kudsi sheriff*, or the noble *Holy Place*, a name given to that city by oriental writers interchangeably with *قدس مبارك* and *قدس كعبه* the *blessed city*, and the *city of the temple*. Of the impropriety of the two last epithets no one can doubt, who reflects that there exists no divinely recognized temple at Jerusalem, and that, instead of its being a blessed city, it is lying under the curse of the Most High. The *Kaaba* of Christians is not any worldly sanctuary, but heaven itself, into which their great High Priest hath entered, in the city which hath foundations, whose builder and maker is God. Nor can Jerusalem any longer be called a '*holy city*.' In fact, it possesses no greater degree of

sanctity than any other place on earth; the glory having departed from it when Christ passed its gate on his way to Calvary, and the hour having come when neither at Jerusalem, nor in any other particular spot exclusively, were the true worshippers to assemble to worship the Father, but in every place incense and a pure offering is offered to his name from the rising of the sun to the going down of the same, John iv. 21—24. Malachi i. 11. But what shews the glaring inconsistency of this appropriation of the terms in a translation of the Christian Scriptures, is the circumstance of the Mohammedans calling

Mecca and Medina *حرمين شريفين* 'the two noble sanctuaries.' In a Mohammedan book, now before me, I find Mecca called *قدس مبارك* 'the blessed holy place.' Now an illiterate follower of the false prophet will necessarily be at a loss to know whether Mecca, Medina, or Jerusalem, be the city referred to in the New Testament, though it will be natural for him to draw a conclusion in favour of one of the former. It may be proper, however, to state that Ali Bey has adopted *يروشليم* Matthew xxiii. 37. Rev. xxi. 2." P. 27.

2. *The useless employment of synonyms, where one word would sufficiently express the force of the original.*

Thus δικαιοσυνη, (Matt. v. 6. 10.) is rendered *righteousness and piety*; *αγος*, (Matt. xx. 3.) *unoccupied, unemployed, &c.*

3. *Want of uniformity and consistency, and a solicitude to vary as much as possible the mode of expression.*

Under this head Mr. Henderson remarks:

"While it is granted that there are words which are used in different senses, and where words of equal latitude cannot be found, require to be translated differently in different places, according as the sense is determined by the context, it is a fixed maxim in Biblical interpretation, that where no such diversity exists, or where the same sense obtains, the words of the sacred original are to be rendered uniform throughout the translation. The contrary practice not only manifests the absence of a conviction that the writers were directed to the choice of the most suitable

P

ears, and, with the most frightful contortions of countenance, expressed his abhorrence of the idea. '*Never, never,*' said he, '*can the word be applied to God.*'

words, but is a daring attempt to improve on the language of the Holy Spirit. It also tends, as observed above, to destroy the diversity of style which we find in the sacred writings. It necessarily breaks the connexion; obscures, and not unfrequently alters the sense; and precludes the possibility of the reader's deriving that edification from the collation of parallel passages, which is enjoyed by those who are able to read the original, or who possess a translation in which every unnecessary deviation from uniformity of expression has been conscientiously avoided." P. 29.

So little, however, was the translator in question actuated by these considerations, that the word *Μετρυμω*, "I am anxious," Matt. vi. is rendered by four different phrases; *μαθητης* by three, in the course of a few verses; *δικαιοσύνη* by eight; nay, this unconquerable propensity to vary the mode of expression descends even to the most common words, such as *day*, *night*, &c.

"It is also deserving of notice," continues Mr. Henderson, "that where the same identical words are quoted in different places from the Old Testament, scarcely two of them are found to be alike. Take as an example; Rom. iv. 3.

ابراهيم الله تعالى به ايمان كتورى ده
Abraham و ايماني بر يرينه مایلدى
believed in the Supreme God, and that
faith he counted instead of righteousness;

ابراهيم الله
تعالى به ايمان كتورى و ابو اكا برو تقوى
Abraham believed in the Supreme God, and this he counted to him for righteousness and piety. It is easy to be perceived that the rendering in both passages at once sets aside the important doctrine of justification by faith in the righteousness of Christ, and substitutes faith as a principle which God will accept in lieu of obedience, than which nothing can be more contrary to the whole scheme of revealed mercy. P. 32.

4. *False renderings.* *Δικαιοσύνη*, righteousness, Rom. iv. 13. v. 17. x. iii. Gal. ii. 21. iii. 6. 21. is translated *righteousness* and *piety*.

"Now (Mr. H. justly remarks,) it is

the concurrent testimony of all orthodox divines, that, in these passages, the word 'righteousness' is not descriptive of any inherent, or implanted righteousness, or any works of righteousness done by man, but of the meritorious righteousness of our Lord and Saviour Jesus Christ, in virtue of which alone any sinner can be justified in the sight of God. On this view of the subject turns the whole of the Apostle's reasoning respecting *grace* and *works*, in his epistles to the Romans and Galatians. But according to Ali Bey's version, we are accepted of God, and entitled to eternal life, on the footing of our own works!!!" P. 33.

Rev. i. 10. *τῇ κυριακῇ ἡμέρᾳ*, on the Lord's day, is rendered on a market day.

Rev. xix. 9. is translated "the words of God are true."

"An assertion (says Mr. Henderson) to which no Mohammedan will refuse his consent, being in daily use in reference to the Koran; but οὗτοι οἱ λόγοι ἀληθινοὶ ἰσὶ τοῦ θεοῦ 'these are the true sayings of God,' as applied to the Christian Scriptures, is a declaration which even Ali Bey would not pollute his pen to write." P. 38.

John i. 38. *Lord* is interpreted as signifying *Teacher*.

"Now it is a fact that رَبّ in the Arabic and Turkish languages no more signifies *Teacher* than our English word *Lord* does, and the passage must sound as strange in the ear of a Turk, as its literal translation does in our own. With the key to his version, which Ali Bey has here given to his readers, where they read 'our Lord Jesus Christ,' they are to understand 'our Teacher Jesus Christ'—an admirable improvement for a new edition of the Socinian Testament!" P. 39.

Rom. x. 12. *ὁ αὐτὸς Κύριος πάντων* the same Lord of all appears completely in a Mohammedan dress—"the Lord of all is one."

"Could this version of the words possibly have been made with any other view than that of opposing the doctrine of the Divine Trinity? We have only to add to it: 'And Mohammed is his prophet,' to render the confession entire." P. 40.

"The passage, however, (we give Mr. Henderson's words,) which seals the death-warrant of this translation is, Rev. xxii. 8, 9, where the Lamb of God himself is in-

roduced by Ali Bey, as forbidding his disciples to worship him!!!

توز ینک ایاغنه سجد آمک ایچون

دوشدم اما بگا صاقن اتمه دیدی بن

سنگ وانیا قرنداشرکک

وبو کتابک سوزلرینی حفظ ایدنلرک

یولداشی ایم جناب باریه شجده ایله

'I fell down to worship at the feet of the LAMB; but he said unto me: Beware thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: WORSHIP THE DIVINE MAJESTY.' When I first read this passage I conceived it possible that the word *Lamb* might have been substituted for *Angel* by mere inadvertence; but after reflecting on the other passages where there is evidently an effort made to diminish the glory of the Saviour, I feel no hesitation in pronouncing it to be designed." P. 42.

We can really proceed no farther in our task of selection: and if there be any of our readers, that after this wish for farther proof, we must refer them to the pamphlet itself. We pass over the two remaining heads of *omissions* and *additions*, and hasten to the conclusion of this important document.

"Such is the substance of what has occurred to me in perusing the *three* books of the New Testament above specified. To enter into all the minutia would require a volume, and would be altogether foreign to my present purpose, which is not to furnish the Committee with a revised text, but simply to point out some of the leading features of the version, that they may proceed without delay to take such measures as will put a speedy and effectual stop to the circulation of those gross corruptions of the word of God which have been, or are intended to be sent out under their sanction, to the fountain-head of Moslem influence. If we would heal the deadly waters which flow from that source, we must be careful that the salt which we would throw into them be incorrupt, and in full possession of its savour, else it will be good for nothing, but to be cast out and trodden under foot of men. What must a learned Effendi think of our inconsistency, in worshipping

our blessed Lord and Redeemer, when in Rev. xxii. 8, 9. he finds this worship solemnly interdicted? Or, if he should afterwards find in a new edition that the word *Lamb* has been changed into *Angel*, will he not be confirmed in the opinion, instilled at an early period into the mind of every Mohammedan, that the Christians not only falsified their Scriptures previous to the appearance of Mohammed, but that they still prosecute the same system of corruption? This consideration is, in my humble opinion, of itself sufficient to excite the Committee to use every possible effort in preventing copies from coming into the hands of Mohammedans. If the Testament be allowed to circulate in its present state, it will assuredly furnish weapons to be employed against the sacred cause we wish to promote.

"In concluding, I beg to recommend to the most serious attention of the Committee, the importance of suffering no version of the Holy Scriptures to be published under their sanction that has not been made by individuals whose consciences are swayed by a deep sense of the divine authority, or critically examined by such as are skilled in the principles of Biblical interpretation. No elegance of style, nor beauty of execution, can ever compensate for an erroneous representation of the original text.

(Signed)

"EDNEZER HENDERSON."

"St. Petersburg,
March 30, O. S. 1820."

[To the Committee of the British and Foreign Bible Society.] P. 48.

And could this document, the public will reasonably ask, have reached its destination? Could it ever have been laid on the table of the Bible Society, and submitted to the consideration of their Committee?

Strange as it must appear, this document did reach the Society, was read, considered, and slighted!!! Let us hear Mr. Henderson's account;

"We are too apt to imagine that others must see an object in the same strong point of view in which it appears to ourselves, and feel surprized that our conclusions should differ so widely from each other. This was my case on the present

occasion. I soon found that I had greatly overrated the effect which I supposed my remarks would produce on the minds of the Committee. The corruption, Rev. xxii. 8, 9, was too glaring not to excite attention: but, being merely a typographical error*, occasioned by the 'rather undue haste' with which the work was completed, it was easy to correct it by cancelling the sheet, and sending reprints to be pasted into the copies already bound. With respect to the other faults of the version, no sense seemed to be felt of their importance. It was remarked that they appeared to have arisen out of a false taste, rather than an heretical creed, and that, though requiring to be purged in a revised edition, they did not seem to be of sufficient importance to justify the suppression of the book." P. 50.

To this, for the better information of the public, we beg to subjoin an extract from the Minutes themselves of the British and Foreign Bible Society.

"I. From the Minutes of the Sub-Committee for Printing and General Purposes, held August 9, 1821, assisted by

"The Rev. Professor Lee,

"Dr. Pinkerton,

"General Macanley,

the following communications on the subject of the Turkish New Testament, printed at Paris, from the MS. of Hali Bey, under the direction of Prof. Kieffer, were read; viz.

"Remarks on Hali Bey's Turkish Version, by the Rev. Dr. Henderson, dated St. Petersburg, March 30, O.S. 1820;

"Letter from Dr. Henderson, dated St. Petersburg, May 26, O.S. 1820, containing two paragraphs from a letter from the Rev. Mr. Mitchel, at Astrachan, on the same subject;

"Letter from Dr. Henderson, dated St. Petersburg, Oct. 20, O.S. 1820, accompanied by his revision of Ali Bey's Versions of the Gospels, (which revision he had undertaken at the request of this Committee) and inclosing communications from the Missionaries at Astrachan, dated Sept. 6, 1820;

"Letter from the Rev. Dr. Pinkerton, dated St. Petersburg, Feb. 18, O.S.

* It appears, however, on more recent investigation, that it is not a typographical error, but exists not merely in the copy from which the impression was made, but in the original manuscript itself!!

1821, containing remarks on the criticisms of the Missionaries at Astrachan upon the Turkish New Testament;

"This Sub-Committee having taken into consideration the various documents above mentioned, together with the opinions expressed upon them by the Rev. Prof. Lee, and Gen. Macanley (the latter of whom had previously given the papers a very careful perusal),

"Resolved unanimously, (with the concurrence of those Gentlemen) *that there is nothing contained in the criticisms upon the text of the Society's Edition of the Turkish New Testament, printed at Paris, of sufficient importance to prevent the copies from being circulated!!*

"That previously to their circulation a table of errata be annexed, containing typographical errors and palpable omissions, and that such passages be cancelled, as to the judgment of Prof. Kieffer shall appear to require it.

"Resolved, that it be recommended to the General Committee to desire Prof. Kieffer to complete the contract with the printer for printing the whole of the Turkish Bible, according to Hali Bey's Version, and to proceed with the work without further delay.

"That in preparing the copy for the press, he begin with the Old Testament, and purify the text of every thing extraneous or supplementary, as far as the genius of the Turkish language will admit.

"That before coming to a final decision respecting doubtful or difficult passages, he be requested to consult Baron Silvestre de Sacy, and correspond with Prof. Lee.

"2. From the Minutes of the General Committee, held Aug. 13, 1821.

"The Minutes of the Sub-Committee for Printing, &c. of the 9th inst. were read and confirmed.

"E. P. Ronneberg."
P. 54.

What will the public say to this! A few more words, and we have done:

Much stress is here laid on the annexing a table of errata to the version, as a sufficient remedy for the evil: we beg, therefore, to call the attention of our readers to the following objections urged by Mr. Henderson:

"First, the inutility of such a table to the general run of readers.

"Secondly, its size, amounting, if any

thing like justice be done to the text, to nearly a third part of the volume* ; and

"Thirdly, the pernicious consequences to be apprehended from the exhibition of such an accumulation of errors to the view of the Mohammedan world.

"But the question may be put: *Is it advisable in any case to publish tables of errata along with editions of the Holy Scriptures designed for popular use?* Whatever use may be made of such tables by more enlightened readers, and how easily soever they may be able to reconcile them with the integrity of the Divine Oracle, it is evident they will be viewed in a very different light by those of more limited habits of thought, and that their direct tendency on the minds of this class of readers, is to shake, if not entirely to destroy, their belief in the doctrine of the inspiration of the Holy Scriptures. The following extract of a letter from one of my correspondents at Astrachan, dated May 7, 1822, fully proves the baneful influence of this proposed mode of emendation.

"Some time ago two Georgians called on us; the one was from the celebrated city of Shiraz, the modern Areopagus of Persia; the other from Ispahan, the ancient metropolis of that empire. The former was servant to the Shah's son, the governor of Shiraz. We inquired if he had heard any thing of the learned and pious Martyr? He said he had seen him; but being a servant, he could not presume to speak with one who had admittance to his master's table. He had been early carried into Persia as an exile, was compelled to renounce the religion of his fathers, and become a Mohammedan, but had recently effected his escape from the slavery of his cruel oppressors. Being able to read Persian, he had on a former occasion received a copy of the New Testament; but, not understanding the table of errata, he was alarmed lest it might be a false gospel he had received from us; and the inquiries which he made respecting the authenticity of the Persian version, shewed the uneasiness which the errata had occasioned in his mind."

"Now it may fairly be asked: If such was the effect produced by a table of errata on the mind of one naturally partial to Christianity, as a hereditary form of religion, what must be its influence on those who are its determined enemies? Must

not the followers of Mohammed, who are accustomed to regard every word and every letter in their sacred books with the highest veneration, and denounce the most awful penalties against whosoever alters them, be inspired with the idea that the Christians think lightly of the Scriptures in which they profess to believe, and in translating and printing them, proceed upon principles of mere mercantile speculation? The assertion may, I believe, be hazarded, without any fear of contradiction, that the Bible Society durst not venture to circulate, even among professing Christians, an edition of the Scriptures which they have been taught to venerate as the infallible word of God, containing an exhibition of faults at all resembling that which it is resolved to submit to the inspection and contempt of infidels.' P. 57.

As to the defence set up on the score of the incorrectness of all first editions of a new version, another argument urged in defence of the version in question, Mr. Henderson says, that there is nothing in the versions of Luther or Wiclif "at all symbolizing with the work of Ali Bey,"—nay, that in truth, the present version has not even the plea of being a first version.

"Situating (Mr. Henderson remarks) as I have been in Russia since the commencement of this investigation, and necessarily prevented by my official duties from instituting a collation, I am not prepared to give any decided opinion respecting an original relationship between the translation of Ali Bey, and that published by Seaman; but I strongly suspect, that great as is the discrepancy between them in point of style, and the rendering of particular passages, they will be found to have been more or less connected with each other. At all events the Paris edition is not the first edition of the New Testament in the Turkish language. That of Seaman, to which reference has just been made, was published at Oxford, in 4to. in the year 1666. Of the version made by Brumton, chiefly with the aid of Seaman's, two editions have appeared: the first at *Karass*, at the entrance of the *Caucasus*, in 1813, and the other at *Astrachan*, in 1818, both in 8vo. This latter version has been designated *The Tatar Testament*, and the *Nogai Testament*, but I can assure the public there exists no translation of any part of the New Testament in the dialect of the *Nogai Tatars*, and the language

* There is not a page, nor scarcely a verse in the volume, that does not contain something or other of an objectionable nature.

of the version is in the strictest sense of the word *Turkish*, though in as plain a style as any used in Turkish writings.

"From this statement, it will be seen that the *Paris Testament*, so far from being the *first*, is in fact the *fourth* edition of the *Turkish New Testament*. Is it not then matter of regret, that possessing, as the Committee did, access to at least two of the preceding editions, they should not have availed themselves of the advantages naturally to be expected from a collation of the texts they exhibit, but that, on the contrary, they should have been compromised by the publication of an edition which not only sinks in comparison with those which preceded it, but is totally unfit for circulation under the name of the *pure word of God*? They are, to say the least, *Christian* translations. The version of Ali Bey is truly *Mohammedan*. Not to insist on the style, I may just observe here that it exhibits the *Mohammedan God*, *Mohammedan geni*, *Mohammedan saints*, *Mohammedan conversion*, the *Mohammedan faithful*, the *Mohammedan Scriptures*, the *Mohammedan Sabbath*, the *Mohammedan Antichrist*, and the *Mohammedan Paradise*!" P. 60.

And this is the version which the British and Foreign Bible Society persist in circulating!!! Of the purity of another Oriental version, the Arabic, very strong doubts are entertained: the corruption of this is surely (unless Mr. Henderson can be contradicted) placed beyond doubt; what *security* then have we, in the conduct of the Committee of the British and Foreign Bible Society, for the purity of any other version?

The Widow's Tale and other Poems.
By the Author of *Ellen Fitz-*
arthur. 6s. 6d. London. 1822.

WE promised our readers in a former Number a short notice of the poem, the title of which stands at the head of this article, and we now sit down to redeem our pledge. After the observations which we then made, it will not be expected, that we should enter into any severe critical examination of this little volume. Indeed, regular literary criticism can never be the direct object of any part of

our work. We do not profess in the technical sense, which the word has now acquired, to be Reviewers; but when we have met with a work, whose general design and principles we approve, and the execution of which upon the whole appears to us to be good, we are glad, and we think, that we do no more than our duty, to recommend it to the notice of our readers, and to give them a brief sketch of its contents.

The *Widow's Tale* falls precisely within these predicaments. It is a tale of considerable interest, sweetly and simply told, breathing affectionate feelings, and built upon religious principles. Perhaps, if we were instituting a rigid examination, we might here and there require a little more fire and vigour, and might object to the metre, which has not nerve or strength or variety enough, to sustain a long narration. But these observations would not only be out of their place here, but misapplied to their object. The book lays no pretensions to a place among the higher classes of poetry: it performs what it professes, and it will gratify those who are contented only to expect from it a calm and soothing amusement for a leisure hour. There are those, we imagine, both in the higher and lower, the busy and retired classes of life, to whom pleasure of this sort is peculiarly sweet. Such recreation is in accordance with the even tenor of some lives, and in pleasing contrast with the agitated current of others. To those, indeed, who are busily engaged in the conflict of the world, there must be moments, when to unbend the bow, and retire from the tumult, must be especially delightful. The very strain and exultation of the spirit, the brilliancy and dazzling glare of its pleasures, or the over-anxious importance of its pursuits, must require, at intervals, that sort of amusement, which brings with it all the refreshment of repose, without the tedium of idleness.

We will not anticipate one part of the pleasure of our readers, who

may be induced by what we say, to have recourse to the poem itself, by analysing its story. It is in substance a tale of severe afflictions, borne cheerfully under the belief of a superintending gracious Providence, and finally ending in that sort of alleviation, which, though it cannot destroy the recollection of the past, nor prevent an occasional sigh for the blessings of which we have been bereft, yet sheds a gleam of sunshine over our declining days, and makes us feel, that we are not without the comforts of this life, while it directs our main hopes to another.

The poem opens with the following lines of beautiful description:—

The yellow beams of evening light
Down aspen glen were streaming bright :
On either side tall cliffs arose
In their deep shadows of repose,
But catching lights, obliquely glancing,
Touched many a crag's projecting edge,
And many a sun-bright bough was dancing,
Outstarting from its rocky ledge.
And a little stream from stone to stone,
As it leapt with mirthful music down,
Glittered and gleam'd in the slanting ray
A scatter'd shower of diamond spray.
Half down one rifted side was seen
A little shelf—a platform green—
A nook of smiling solitude,
Lodg'd there in Nature's frolic mood.
There many an ash and aspen grey
From rent and fissure forced it's way,
And where the bare grey rock peep'd
through,
Lichens of every tint and hue,
Marbling it's sides, and mossy stains
Enseam'd their vegetable veins.
The streamlet gush'd from that rocky wall,
And close beside it's sparkling fall
A little cot, like a martin's nest,
Clung to that lonely place of rest.
The living rock it's walls supplied
North, east, and south—the western side
With fragments of the pale grey stone
Was rudely built, whose silv'ry tone
Contrasted with it's chaste repose
The holly-hock, and briar-rose.
Beneath the thatch where woodbines clung,
In wicker cage a blackbird hung,
And a ceaseless murmur met the ear
From the busy hum of a beehive near.
In many a crevice of the rock
The wall-flower and far-fragrant stock
Sprung up, and ev'ry here and there,
Collected with industrious care,

A little patch of shallow mould
Was gay with flowers—there spik'd with
gold

Tall rockets bloom'd, and burrage blue,
And pinks and sweet valerian grew ;
There thyme and penny-royal green,
And balm and marjoram were seen,
And many a herb of virtue known
To rustic pharmacy alone. P. 1—3.

It appears to us that there is great poetic merit in this description ; without being unnecessarily and tediously minute, it yet sets before us a number of features, which must strike forcibly every one who has been a dweller or a wanderer in mountain scenery. It recalls to our mind many a similar sunny spot ; we fancy we have seen the little grey cottage perched on the ledge of garden-ground on the side of the mountain, with its black-bird singing over the door, and its gawdy flower-bed before it. But the beauty of the description is not in the number of the features painted and worked up, but in the selection of them ; they are such as set the reader's mind at work, and make him, by the force of association, draw for himself the complete picture which he most delights in. This is the great merit and excellency of poetic sketching ; instead of presenting the same picture to every body, which only those of accordant tastes can really derive pleasure from, it contents itself with giving only those materials from which every person, however varying in prepossessions, may frame for himself the picture which he most admires.

In the path leading to this little cottage a traveller appears, " in coarse and tattered garb," and looking like a sailor returned from sea ; he is seated on the rock, and silently contemplates the scene before him. At the door of the cottage, placed in a chair, is a blind old woman, and beside her a merry-hearted blue-eyed girl, who has just been reading to her grandmother from the Bible. The stranger approaches and is hospitably received ; it soon

appears that he had known, and been a ship-mate of the old woman's son Reuben, and after he has spoken of him and of his death, of his own escape, his captivity and final return, in tone of deep despondence, and desolation of spirit, she tells to him the story of her own afflictions. But when, in the course of it, it appears that the sweet child before them is the orphan child of Reuben, the anxious and fearful father bursts from his disguise, and falls upon the neck of his mother, and folds his daughter to his arms. He had never seen his child, had heard of her birth, and never known her fate; and had returned to his home, after years of absence, with the deep wish in his heart to find her alive, and doubting whether the child before him was his own, yet too painfully anxious to dare to ask the question explicitly. Few of our readers but must have been in situations to feel *something* of this, in kind, though not in degree. Wordsworth's exquisite poem of the Two Brothers, is founded on the same weakness of the human heart—we talk of the misery of suspense, yet, when the moment of certainty is come, when our hands are on the curtain, and we may draw it aside at pleasure, we tremble to make the discovery, we have recourse to devices of all kinds; perhaps we shrink back into the very uncertainty that appeared but a moment before so painful to us.

Here, however, the discovery is one of pure delight, pure in kind, though chastened by the recollection of all the preceding calamities they have undergone. The old woman has descended from competence and plenty to a lowly cottage; she stands alone bereft of her husband, all those of her own generation, and of all her children and descendants, but Reuben and his daughter. Reuben has no one on earth to cling to but his mother and his child; and for many years he has been the sport of peril and sor-

row—such people, if they have any hearts, cannot be merry and thoughtless, but they may be very happy. This is the scene and state of things with which the poem closes; we will present it to our readers, and leave it without a comment, for it needs none.

“ A black-bird in that sunny nook
Hangs in his wicker cage—but look
What youthful form is her's, whose care
Has newly bung the fav'rite there?
Tis Agnes—Hark that peal of bells,
It's Sabbath invitation swells,
And forth they come, the happy three,
The reunited family.
The son leads on with cautious pace
His old blind parent, in whose face
Age-worn and care-worn though it be,
The bright reflexion you may see
Of new-born happiness—and she
With restless joy who bounds along,
Beginning oft the oft check'd song.
(Check'd by remembrance of the day)
A moment then, less wildly gay,
She moves demurely on her way,
Clasping her new-found father's hand.
But who can silence at command
The soaring sky-lark's rapturous strain?
The mountain roe-buck who can rein?
Agnes' gay spirit bursts again
Discretion's bounds—a cob-web chain—
And off she starts in frolic glee,
Like fawn from short restraint set free.

Go happy child—thy present joys
No painful retrospect annoys.
But they who follow thee, look back
On long afflictions gloomy track,
Where many they have lov'd right dear
Are left behind—if they were here
Thought whispers—but a low-breath'd sigh
Is all its language: gratefully
To the Lord's Temple they repair,
To pour out thanks and praises there
For present blessings—for past pain,
Not dull oblivion to obtain,
But resignation—and to find
That holy calm, that peace of mind
By which e'en here on earth is given
A foretaste of the joys of Heaven.”

Six Lectures on the Penitential Psalms. By the Rev. Edward Berens. 12mo. pp. 74. 1s. 6d. boards. Rivingtons. 1823.

WE noticed the publication of these

Lectures in our last Number, and begged to defer our consideration of them to the present. They are written in the same plain and easy style that forms the charm and recommendation of Mr. Berens' former publications; and will be read with equal pleasure and edification. A Lecture is allotted to each Psalm: the occasion of the Psalm, as far as it can be gathered with any certainty, is first stated; the verses are successively explained and enforced, and the whole is summed up in each case with an appropriate admonitory conclusion. The following extract, from the fifty-first Psalm, will put our readers in sufficient possession of the plan adopted;

"15. *Thou shalt open my lips, O Lord; and my mouth shall shew thy praise.*

"16. *For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.*

"The sacrifices of the Jewish ritual were prescribed by God himself, and could not be neglected without disobedience to his authority. In themselves, however, they were weak and ineffectual; they were appointed principally, if not entirely, for legal defilements, not for such crying sins as those of which David had been guilty. 'It was not possible for the blood of bulls and of goats to take away sin *; and these sacrifices derived whatever virtue they possessed from the divine appointment, and from their being designed to prefigure, to shadow forth, the great sacrifice of the death of Christ. Certainly God delighted not in burnt-offerings, though instituted by himself, so much as he delighted in genuine and sincere repentance.

"17. *The sacrifice of God is a troubled spirit; a broken and a contrite heart, O God, shalt thou not despise.*

"Humility and contrition of soul are placed by our Lord himself, in the very front of the beatitudes, in the Sermon on the Mount; 'Blessed are the poor in spirit; blessed are they that mourn.' And twice is it declared by the prophet Isaiah, 'To this man will I look, saith the Lord, even to him that is poor, and of a contrite spirit, and that trembleth at my word †.'

"The Psalmist, however, is not so entirely engrossed by his own case, and his own personal need of the divine mercy, as to be rendered unmindful of the public welfare. In other places he shews the warm interest which he took in the prosperity of his people. 'O pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces *.' And thus in the Psalm before us, after his earnest supplications for mercy and forgiveness, and for spiritual aid to himself in particular, he subjoins a petition for the welfare and happiness of his country. In like manner should we, actuated by a spirit of Christian patriotism, raise our voice to God in prayer and supplication, not for ourselves alone, not for our own friends and relations merely, but also for the prosperity of our countrymen in general, for the well-being and godly ordering of the church and nation to which we belong.

"18. *O be favourable and gracious unto Sion; build thou the walls of Jerusalem.*

"19. *Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon thine altar.*

"When the hearts of his worshippers are properly disposed by penitence and contrition, then especially is God well-pleased with the performance of external ordinances, with the public exercise of the offices of religion.

"Let us endeavour, my friends, to cultivate in ourselves that spirit of humility and penitence, which are so forcibly expressed in this beautiful Psalm. Let us fervently beseech God to 'wash us thoroughly from our wickedness, and to cleanse us from our sin,' by the atoning blood of his dear Son; and to 'create in us a new heart, and to renew a right spirit within us,' by the sanctifying influences of the Holy Ghost. And let us shew the truth of our repentance, and the sincerity of our prayers, by steadily endeavouring for the time to come to persevere in all righteousness and godliness of living, and relying on divine aid to amend our lives according to his holy word." P. 56.

We have met with but one passage in which we could wish an alteration, or rather addition; it is rather unguarded, as it appears to us in its present form, and has a

* Heb. x. 4. † Isa. lxvi. 2. lvii. 13.

* Ps. cxvii. 6, 7.

tendency to increase that unfavourable feeling already entertained against the imprecatory portions of the Psalms.

"Quicken me, O Lord, for thy name's sake, and for thy righteousness' sake bring my soul out of trouble."

"12. And of thy goodness slay mine enemies, and destroy all them that vex my soul; for I am thy servant." P. 72.

On this Mr. Berens thus comments:

"In this concluding verse, the Psalmist renews his petitions for deliverance from his enemies, and enforces his prayer by pleading the consideration of the divine goodness, and the relation which he himself bore to God.

"Slay mine enemies, and destroy all them that vex my soul." We, it is to be hoped (he continues) have no enemies among men; and if we unhappily have enemies, we should pray, not for their punishment, or destruction, but for their reformation and forgiveness; should pray, as we do in the Litany, that God "would be pleased to forgive our enemies, persecutors, and slanderers, and to turn their hearts." P. 72.

Now without entering into the grammatical peculiarities of the Hebrew, we could wish to have had it remarked, that the passage might, with equal propriety, be rendered, *"Thou shalt slay mine enemies,"* David might argue this from the known temporal justice of God; his enemies were the enemies of God, and religion; whereas David was God's servant, ready to do his will. *"As for the ungodly, he says, on another occasion, they shall perish, and the enemies of the Lord shall consume as the fat of lambs; yea, even as the smoke they shall consume away."*

David, again, was a prophet; and might in these words predict that vengeance which subsequently fell on Saul and Absalom.

Again, we may consider him in the light of a king, praying for the destruction of men who were the enemies of his crown and the peace of his kingdom. This is the view

that Bishop Patrick takes in his Paraphrase:

"Thy mercy also surpasses all the malice of my enemies; whom I trust thou wilt cut off and destroy, rather than let me continue in these hazards: for I am thy minister, and though never so unworthy, am appointed by thee to govern thy people, to which office I will do thee all faithful service."

One thing must not be overlooked, that the vengeance, whether implored, or simply declared, is referred wholly to God. The cave of Engedi, and the hill of Hachilah, are witnesses how deeply David respected that saying of Holy Writ: *"Vengeance is mine, I will repay saith the Lord."* Between these several opinions we do not pretend to decide: we only think that there is too marked a contrast between the words of David and the admonition given, and given justly, to the Christian; we could wish to have some qualifying explanation thrown in to set the words of David in a more favourable light, without weakening the just warning to the Christian to pray for his enemies, and forgive, as he hopes himself to be forgiven.

We subjoin, with pleasure, the remainder of Mr. Berens' comment.

"But we have all much cause to pray that God would slay our *spiritual* enemies; that he would mortify, would kill those sins, those corrupt passions and evil affections, and those sinful lusts, which vex our souls; and which, if they are suffered to prevail, to gain the upper hand, may ruin our souls for ever. We should implore this succour as being God's servants,—*for I am thy servant.* We all profess and call ourselves his servants; and indeed he has the best and clearest right to consider us as such. For not only did he create us, but he hath also purchased, has bought us, with the blood of his own Son. While we thus profess to be, and feel that we ought to be, the servants of God, let us take care, my friends, that we be his servants in reality; let us take heed, and let us earnestly pray for his grace and assistance, that neither the world, nor the flesh, nor the devil, neither our own lusts, our own

passions, or our own wills, may draw us off from the service which we owe to our heavenly Master. Let us endeavour to live like the servants of righteousness, let us endeavour more and more to 'be made free from sin, and to be the true servants of God;' so that through the aid of his Spirit, and the merits and atonement of his Son, we may 'have our fruit unto holiness, and the end everlasting life;—for the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord *'".

We cannot take leave of Mr.

* Rom. vi. 22, 23.

Berens, without repeating the hope, that he will not suffer his pen to remain idle, where so much is to be done, and can be done so effectually by himself. We know that he will not. These are not times for any man to be asleep at his post. Every talent must now be called into action, for we have need of all. We can only assure Mr. Berens, that the oftener we meet with him, the greater will be *our* pleasure; and the greater, we are assured, the benefit accruing to the public.

LAW REPORT.

WE insert the following case, as important to the Clergy, on a point on which applications, we believe, are frequently made to them. At the same time we cannot but observe, that it is much to be regretted, that some mode is not promulgated by authority, by which evidence as to the time of birth may be easily and satisfactorily procured. The most important questions in our courts of justice often turn upon this point, and they most commonly arise at a time when all the ordinary modes of proving the fact, either no longer exist, or when they are no longer to be depended on. Surely it might be possible to contrive some mode of registration, which being adopted at the moment when the facts were fresh in the recollections of the witnesses, might have a permanent credibility. Perhaps it would not be a bad measure to empower the Clergy, in all cases where required by the parents, to administer at baptism an oath to the mother, or nurse, or some one present at the birth, as to the time of the birth, and to make the answer part of the baptismal register.

WHIEN V. LAW.

The question was as to the age of the defendant.

On the part of the defendant, to prove his infancy at a particular time, the register of his christening was produced, from which it appeared that he was christened in the year 1807; but the entry also stated that he was born in the year 1799.

Judge Bayley was of opinion, that the entry relating to the time of his birth was not evidence of the fact; it did not appear upon whose information the entry had been made, and the clergyman who made the entry had no authority to make inquiry concerning the time of birth, or to make any entry concerning it in the register.

The jury found for the plaintiff; and in the ensuing term Marryatt moved for a new trial, contending that, at all events, the entry was evidence to confirm the statement of the mother, who had been examined as a witness for the defendant at the trial.

But the Court were of opinion, that the entry was not evidence to prove the age of the party; it was nothing more than something told to the clergyman at the time of the christening, concerning which he had not power by law to make an entry in the register. He had neither the authority nor the means of making an entry. If it had appeared that the entry had been made by the direction of the mother, it might, perhaps, if required, have been

read in evidence, for the purpose of confirming her testimony; but even then it would have amounted to nothing more than a mere declaration by her as to the age of her son, made at a time when there was no motive on her part to misrepresent his age.—Rule refused.

THE KING v. RADFORD.

THIS man was tried at the Devon Summer Assizes for murder; and had in fact made a confession to the Clergyman of his parish. The Clergyman was called as a witness, and stated that he had gone to the prisoner when he was in custody on the charge at a public-house in the village; that he put every one out of the room but the constable, and then addressed the prisoner, saying, that he did not come to him out of idle curiosity, or with any wish to induce him to make a confession: that he dwelt with him on the heinousness of the crime charged on him, and the denunciations of Scripture against it. He was then going on to state what the prisoner had said to him, but Mr. Justice Best interposed, and asked him, if he had previously warned the prisoner, that what he should say would be hereafter used as evidence against him. He answered in the negative, and the Judge thereupon refused to hear the statement. He thought that a confidence had been created, and an impression made on the prisoner's mind, by this sort of address from one standing in the relation of spiritual adviser and friend, which would throw him off his guard, and that no previous warning under such circumstances having been given, such a confession could not be considered purely voluntary.

We report this case, because we think it of great importance, and that great practical benefits may flow from its becoming well known and acted upon. All our readers who have been in the habit of attending courts of criminal justice, must have seen the great, perhaps

the excessive, scrupulousness with which the confessions of criminals are allowed to be given in evidence against them. We are not now to discuss whether the Judges have done right in carrying this so far as it has been carried, but there can be no doubt that the decision above reported is within the principle of the decided cases on the subject, and entirely sanctioned by them. We think the decision, also, may be made very useful. If a clergyman finds one of his parishioners charged with an offence, especially the weighty crime of murder, he is naturally anxious to visit him, to rouse his mind to proper reflections, to advise and comfort him; but his exertions are restrained, and the intercourse between the parties cannot be confidential, so long as it is apprehended that what passes between them may hereafter be detailed against the prisoner on his trial. Whereas, if it be once understood that the intercourse is privileged and confidential, the minds of both are relieved; the minister does not fear to encourage the prisoner to the most unreserved communications, and the prisoner has no scruple in making them to the minister, any more than to his attorney; at the same time that he makes them with ten times the profit to his most important interests. Perhaps there are few moments when a more powerful impression may be made by a minister known to, and respected by the criminal; but then the most entire confidence must subsist between them—without some such decision as this, no such confidence can exist, with it it may.

ECCLESIASTICAL PREFERMENTS.

Blake, H. W. B.A. of *Queen's college, Cambridge*, to the rectory of *Thurning, Norfolk*, patrons, **THE MASTER AND FELLOWS OF THAT SOCIETY**.

Browning, Fred. to the prebend of *Uffculme, Devon*, and to the rectory of *Titchwell, Norfolk*, Patrons of the latter, **THE PROVOST AND FELLOWS OF ETON COLLEGE**: of the former **THE BISHOP OF SALISBURY**.

Burroughes, Thos. to be one of the domestic chaplains to his Royal Highness the **DUKE OF YORK**.

Coker, John, B.C.L. and Fellow of *New college, Oxford*, to the rectory of *Radcliffe, Bucks*. Patrons, the Warden and Fellows of that Society.

Cooper, J. to the Third Mastership of *St. Paul's School*.

Davies, J. B.A. Curate of *Cheltenham*, to the vicarage of *Pawntley* and perpetual curacy of *Upleadon, Gloucestershire*; patron, the **BISHOP OF GLOUCESTER**.

Dicken, Aldersey, M.A. Fellow of *St. Peter's college, Cambridge*, to the free and endowed School of *Tiverton*; Patrons, **THE FELLOWS AND TRUSTEES OF THE SAID SCHOOL**.

Dunsford, James Hartley, of *Wadhams college, Oxford*, and Vicar of *Frampton-upon-Severn*, in the county of *Gloucester*, to be domestic chaplain to the Right Hon. the **EARL OF SUFFOLK AND BERKSHIRE**.

Evans, David, to the rectory of *Jordanstone, Pembrokeshire*.

Fetherson, C. to the living of *Killodieran*, in the Diocese of *Killaloe*.

Heath, Charles, M.A. to be Evening Lecturer of *Lyminster, Hants*.

Hutton, J. H. to the vicarage of *Leckford, Hants*; Patron, the rev. J. CUTLER, Prebendary of *Leckford*.

Kingsley, C. L.L.B. to the rectory of *Barnack, Northamptonshire*. Patron, **THE BISHOP OF PETERBOROUGH**.

Morse, J. to the vicarage of *Oxenhall, Gloucestershire*; Patron, **THE BISHOP OF GLOUCESTER**.

Ousby, J. to be chaplain to the *House of Correction, Middlesex*.

Richards, Dr. to hold the Perpetual Cure of *East Teignmouth*, with the rectory of *Stoke Abbot, Dorset*, by Dispensation.

Salwey, T. M.A. Fellow of *St. John's college, Cambridge*, to the vicarage of

Oswestry, Shropshire; Patron, **LORD CLIVE**.

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Simpson, H. W. M.A. of *St. John's college, Cambridge*, to be one of the domestic chaplains to the **DUKE OF BUCKINGHAM AND CHANDOS**.

Steward, J. H. B.A. of *Trinity college, Cambridge*, to the vicarage of *Swardstone*, and to the consolidated rectories of *Saxlingham Nethergate* and *Saxlingham Thorpe, Norfolk*; Patron, **JOHN STEWARD, esq.**

Still, John, rector of *Fonthill Gifford*, to the prebendal Stall of *Stratton*, in the Cathedral Church of *Salisbury*, Patron, **THE LORD BISHOP**.

Taylor, Robert, M.A. of *Trinity college, Oxford*, to the rectory of *Clifton Campville, Staffordshire*.

Waldy, Richard, M.A. domestic chaplain to the late right hon. *Dowager Lady Vernon*, to the rectory of *Turner's Puddle*, and vicarage of *Affspuddle, Dorset*. Patron, **JAMES FRAMPTON, Esq.**

White, R. M. of *Magdalen college, Oxford*, to the perpetual curacy of *Woolley, Yorkshire*. Patron, **G. W. WENTWORTH, Esq.**

Wilkinson, T. B.A. of *St. John's college, Cambridge*, to be domestic chaplain to the **MARQUIS OF LONDONDERRY**.

Williams, J. B. curate of *Neath*, to the Living of *Lantwit Major*, with *Lisworni, Glamorganshire*. Patrons, **THE DEAN AND CHAPTER OF GLOUCESTER**.

UNIVERSITY OF OXFORD.

Degrees conferred, Jan. 14.

MASTERS OF ARTS.—G. P. Cleather, *Exeter college*; H. A. S. Atwood, *Queen's college*; and J. Weld, and W. Burkitt, *St. Edmund Hall*.

BACHELORS OF ARTS.—E. Millard, *Exeter college*; T. V. Bayne, *Jesus college*; M. Geneste, *Queen's college*; and J. E. Jeffreys, and A. P. Saunders, *Christ Church*.

January 22.

DOCTOR IN CIVIL LAW.—D. Williams, Head Master of *Winchester*, and late Fellow of *New college*.

BACHELORS IN DIVINITY.—W. T. Phillips, and M. Davy, *Magdalen college*.

MASTERS OF ARTS.—P. W. Douglas, *Christ church, grand compounder*; M. Oxenden, *Exeter college*; J. Morse, *Pembroke college*; W. Gray, *Christ church*; and T. L. Pain, *Brasenose college*.

BACHELORS OF ARTS.—C. Oakes, *St. John's college*; T. S. Hellier, *Lincoln college*; and G. H. Webber, *H. L. Thomas*, and F. A. Hyde, *Christ church*.

December 24, 1823.

A. P. Saunders and F. W. Torrens, *Commoners of Christ church*, were chosen *Students*; and the rev. J. Lupton, *B.A.* has been appointed chaplain of that *Society*, and has also been appointed chaplain of *New college*.

The number of gentlemen to whom Testimoniums for Degrees were granted, but who were not admitted into either of the Classes in last Michaelmas Term, amounted to 91.

January 22, 1824.

In Convocation, Henry Dean, *Fellow of New college*, and Student in civil law, was unanimously elected Scholar in common law, on the Vinerian Foundation.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, Jan. 15.

HONORARY MASTER OF ARTS.—Sir Robert Gifford, *Lord Chief Justice of the Court of Common Pleas*.

December 30, 1823.

The Prize for the *Hulsean Dissertation*, 1823, was adjudged to William Clayton Walters, *B.A. Fellow of Jesus college*. Subject, *The Nature and Advantage of the Influence of the Holy Spirit*.

The following is the subject of the *Hulsean Dissertation* for 1824:—*The Doctrines of our Saviour, as derived from the four Gospels, are in perfect harmony with the Doctrines of St. Paul, as derived from his Epistles*.

The subjects for SIR W. BROWNE'S *Gold Medals* this year are,

For the *Greek Ode*,

The beautiful exhortation to the Greeks at the battle of Salamis, extracted from the "Persae of Aeschylus":—

—ὦ παῖδες Ἑλλήνων ἴτε
Ἐλευθεροῦτε παρὶδ ἡλευθεροῦτε δὲ
παῖδας, γυναῖκας—νῦν ὑπὲρ πάντων ἀγών.

"Oh, sons of the Greeks, go on—free your country, free your children, your wives—it is now for all these you struggle."

For the *Latin Ode*:—

Aleppo Urbs Syriae terræ motu funditus eversa.

Epigram:

Scribimus indocti doctique.

The subject for the *Seatonian Prize Poem* for the present year is—*The Death of Absalom*.

The rev. Henry Farish, *B.A. of Queen's college* is admitted a *Fellow* of that *Society*.

In conformity with the regulations passed by the Senate, March 13, 1822, notice has been given that the following will be the subjects of examination in the last week of the Lent Term. 1825.

1. The Acts of the Apostles.
2. Paley's Evidences of Christianity.
3. The 1st and 2nd Books of the Odyssey.
4. The 21st Book of Livy.

List of Honors for 1824.

MODERATORS.—John Phillips Higman, *M.A. Trin. coll.*; Henry Hunter Hughes, *M.A. St. John's college*.

WRANGLERS.—Ds. Cowling, *St. John's college*; Bowstead, *Corpus Christi college*; France, *Trinity college*; Buckle, *Sidney college*; Hall, *Magdalen college*; Collins, *Christ college*; Martin, *Trinity college*; Wedgwood, *Christ college*; Arlett, *Pembroke hall*; Warden, *Emmanuel church*; Guest, *Caius college*; Tennant, *Trinity college*; Cory, *Caius college*; Gedge, *Catharine hall*; Wilson, *St. John's college*; Saunders, *Sidney college*; Wailes, *Catharine hall*; Lutwidge, *St. John's coll.*; Christ coll.; Start, *Trin. coll.*; Rising, *Pembroke hall*; Remington, *Trinity college*; Belville, *Peterhouse college*; Wood, *Trinity college*; Arnold, *Caius college*; Thistlethwaite, *Trinity college*; Gibson, *Trinity college*; Phillips, *Jesus college*; Crawley, *Magdalen college*; Teeson, *Clare hall*; Sandys, *Pembroke hall*.

SENIOR OPTIMES.—Ds. Greaves, *Corpus Christi college*; Atkinson, *Pembroke college*; Dayman, *St. John's college*; Parry, *sq. St. John's college*; Walter, *sq. Christ college*; Garton, *Queen's coll.*; Burn, *Queen's college*; Senkler, *Caius coll.*; Wells, *Sidney coll.*; Foster, *Trin. coll.*; Lawson, *St. John's coll.*; Edwards, *Trinity college*; Malkin, *Trinity college*; Brown, *St. John's college*; Hammond, *Corpus Christi college*; Bromilow, *John's college*; Green, *Emmanuel college*; Fulcher, *Sidney college*; Benson, *St. John's college*; Gatenby, *St. John's college*, *sq. Holmes, St. John's college*, *sq. Barham, Trinity college*; Ruddock, *St. John's college*; Baines, *Christ college*; Fearon, *Emmanuel college*; Smith, *Trinity college*; Carrighan, *St. John's college*, *sq. Gurney, Trinity college*.

JUNIOR OPTIMES.—Ds. Frost, *Catharine hall*; Dunderdale, *St. John's college*; Mellish, *Trinity college*; Crosland, *Mag-*

dales college; Worsley, *Pembroke hall*; Furlong, *Sidney college*; Williams, *St. John's college*.

ORDINATIONS.

December 20.

By the LORD BISHOP OF SALISBURY, in his Episcopal Palace.

DEACONS.—J. Langley, *B.A. Magdalen college*; H. Wood, *St. Edmund Hall*, and M. Geneste, *Queen's college, Oxford*.

PRIESTS.—H. Allen, *B.A. Trinity college*; G. J. T. Spencer, *B.A. University college*; E. C. Ogle, *M.A. Merton college*; P. French, *B.A.* and E. D. Slade, *B.A. Queen's college, Oxford*.

By the LORD BISHOP OF EXETER.

DEACONS.—R. Hole, *S.C.L. Trinity college*; C. E. Palmer, *B.A. St. Peter's college*; W. J. Pinwell, *B.A. Trinity college*, and H. Thompson, *B.A. St. John's college, Cambridge*.

PRIESTS.—W. H. Arundell, *B.A. Caius college*; and P. Brown, *B.A. Queen's college, Cambridge*.

MISCELLANEOUS INTELLIGENCE.

BRISTOL.

Married.—At *Bristol*, the rev. G. E. Oatley, *M.A.* second son of T. Oatley, esq. of *Bishton Hall, Salop*, to Helen Kinnaird, daughter of Major-General Dana, of *Winterbourne House, Gloucestershire*.

The rev. W. Johns, to Elizabeth, eldest daughter of Mr. Percivall, of *Bristol*.

CAMBRIDGESHIRE.

Married.—(By the rev. C. Simeon, *M.A.*) the rev. S. Lee, *M.A.* of *Queen's college*, Professor of Arabic, in this University, to Mrs. Palmer, of *Regent-street, London*.

The rev. W. Richardson, *M.A.* of *St. John's college*, to Mary, eldest daughter of the rev. John Darwell, of *Camp Hill, Warwickshire*.

CHESTER.

Died.—At his house, *Millgate Hall, Stockport*, aged 35, deeply regretted and deservedly respected by all ranks of society, the rev. Kelsall Prescott, *M.A.* of *Brasenose college, Oxford*, Incumbent of the Chapels of *Marple* and *Chadkirk*, and second son of the late rector of *Stockport*.

DERBYSHIRE.

Died.—At *Fenney Bentley*, the rev. J. Bowness, late perpetual curate of *Brasington*, aged 52.

Aged 75 years, the rev. Matthew Olorenshaw, minister of *Meller*, where he had

faithfully discharged all the various duties of his office for 42 years.

DORSETSHIRE.

Died.—At the parsonage, *Litton*, aged 80, the rev. G. Frome, who was rector of that parish upwards of 40 years.

ESSEX.

Married.—The rev. Barr Dudding, of *Kirby*, to Eliza, third daughter of George Lye, Esq. of *Bath*.

Died.—At *Barling*, the rev. James Salt, vicar of that parish, and also of *Horndon on the Hill*, and one of the minor canons of *St. Paul's*.

GLOUCESTERSHIRE.

Married.—At *Dowdeswell*, the rev. H. Kett, Fellow of *Trinity college, Oxford*, to Miss Maria White, of *Charlton Kings*, near *Cheltenham*.

HAMPSHIRE.

Died.—At *Odiham*, in the 28th year of his age, the rev. H. Washington, *M.A.* Fellow of *New college, Oxford*.

At the Crown Inn, *Lyndhurst*, on Sunday morning, Dec. 28th, 1823, the rev. Mr. Charret, curate of the parish of *Milford*, near *Lymington*, aged about 30. He had been seriously indisposed, and wishing once more to visit his sister residing at *Winchester*, he had proceeded thus far on his journey, when the hand of death arrested his course. His body was removed to *Milford* for interment.

KENT.

Died.—Aged 54, the rev. J. G. Sherer, vicar of *Godmersham* and *Challock*, and *Westwell*.

At *Canterbury*, aged 74, the rev. James Ford, the Senior Minor Canon of the *Cathedral of Christ Church*, and rector of *St. George the Martyr*, and of *St. Mary Magdalene*, in that city.

LEICESTERSHIRE.

Died.—The Rev. Charles Chew, vicar of *Lockington cum Hemington*.

MIDDLESEX.

Married.—The rev. Alexander Stewart, of *Barnet*, to Ann Keziah, eldest daughter of Mr. P. White, *Brydges-street, London*.

Died.—At the house of his son-in-law, in *Upper Bedford-place, Russell-square*, in the 75th year of his age, the rev. John Lloyd, rector of *Barnack, Northamptonshire*.

NORFOLK.

Married.—The rev. James Barrow, rector of *Lopham, Norfolk*, to Louisa, daughter of the late Sir C. W. Malet, Bart. of *Wilbury House, Wilts*.

NORTHAMPTONSHIRE.

Died.—At *Middleton Cheney*, the Rev. Francis Lloyd, M.A. late Student of *Christ Church, Oxford*, and an assistant master of *Charter-house* school.

OXFORDSHIRE.

Married.—At *Wroxton*, the rev. Thomas Rowley, M.A. of *Christ Church*, and head master of the Free Grammar School, *Bridgnorth*, to Mary Anne, only daughter of James Farmer, esq. of *Drayton, Salop*.

Died.—In the 74th year of his age, the rev. John Shaw, D.D. the Senior Fellow of *Magdalen college*, and vicar of *South Tetherwyn, cum Trewen*, in *Cornwall*, universally esteemed and beloved for the manliness and vigour of his understanding, the sincerity and kindness of his heart, and the undeviating uprightness of his conduct. He supported his last long illness, during which he experienced the never ceasing attentions of his friends, with admirable constancy and patience.

SHROPSHIRE.

Married.—At *Oldbury*, the Rev. John Fendall, to Martha Theodosia, eldest daughter of Latham Blacker, esq.

SOMERSETSHIRE.

Died.—Aged 74, the rev. Wadham Pigott, of *Brockley Court*.

SUFFOLK.

Married. At *Brockdish*, the rev. C. Valentine, of *Palgrave*, to Ann, second daughter of Mr. T. Doughty, of the former place.

Died.—At *Little Stonham*, the rev. James Richard Vernon, morning preacher at *St. Paul's Covent-garden*, and evening lecturer at *Bow Church, Cheapside*.

SURREY.

Married.—At *Clapham*, the rev. J. Simpson, M.A. to Ann, widow of J. Long, esq. late of that place.

Died.—At *Richmond*, John, Earl Cornwallis, Bishop of *Lichfield* and *Coventry*, and Dean of *Durham*, in his 81st year, he is succeeded in the Earldom by his only son, James Mann, Visct. Broome.

At *Barnes*, the rev. Theophilus Moulbrooke, LL.B. F.R.S.E.

SUSSEX.

Died.—The rev. G. B. Oliver, rector of *Glynde, Sussex*, and vicar of *Belgrave cum Birstall, Leicestershire*.

At his seat, *Glyndbourne*, near *Leves*,

the rev. F. Tutte, Prebendary of *Peterborough*, at the great age of 95 years.

WARWICKSHIRE.

Married.—The rev. W. Richardson, M.A. of *St. John's college, Cambridge*, to Mary, eldest daughter of the rev. J. Darwell, of *Camp Hill*.

At *Birmingham*, the rev. Joseph Harding, M.A. of *Magdalen Hall, Oxford*, to Ann Mary, daughter of Mr. Townsend, of *Winson Green House*, near that town.

WILTSHIRE.

Married.—At the Cathedral Church, *Salisbury*, the rev. William Fisher, M.A. and student of *Christ Church, Oxford*, to Elizabeth, youngest daughter of the late William Cookson, D.D. canon of *Wind-sor*.

At *Chippenham*, the rev. G. Crookshank, M.A. of *West Charlton, Somerset*, to Rosa, only daughter of the late Captain Robert Kelly, of *Madras*.

YORKSHIRE.

Married.—At *Otley*, by the rev. H. Robinson, vicar, the rev. E. Hodgkinson, incumbent of *Stainburn*, and curate of *Otley*, to Mary Ann, eldest daughter of Jonas Whitaker, esq. of *Greenholme*, near *Otley*.

Died.—Aged 44, the rev. Thomas Cotterill, M.A. perpetual curate of *St. Paul's, Sheffield*, and late Fellow of *St. John's College, Cambridge*.

ISLE OF ELY.

Married.—The rev. B. Isaac, of *March*, to Mary Elizabeth Frances, youngest daughter of Ephraim Lee, esq. of the *Terrace, Edmonton, Middlesex*.

SCOTLAND.

Married.—At *Edinburgh*, the rev. George Blyth, to Ellen Scott, eldest daughter of the late Henry Todd, esq.

IRELAND.

Married.—By the rev. C. W. Rea, of *Bucknam*, the rev. Robert Magill, M.A. of *Antrim*, to Anne Jane, eldest daughter of Mr. Samuel Skelton, of the same place.

FRANCE.

Died.—At *Boulogne*, on the 4th ult. the rev. W. Tilt, in the 52nd year of his age.

ITALY.

Died.—At *Nice*, aged 41, the hon. and rev. T. A. Harris, Prebendary of *York* and *Salisbury*, son of the late, and brother of the present Earl of *Malmesbury*.

MONTHLY LIST OF PUBLICATIONS.

Twenty Sermons, on the Apostolical Preaching and Vindication of the Gospel to the Jews, Samaritans, and devout Gentiles; as exhibited in the Acts of the Apostles, the Epistles of St. Peter, and the Epistle to the Hebrews. Preached before the University of Cambridge in the year 1823, at the Lecture founded by the Rev. J. Hul-e. By J. C. Franks, M.A. Chaplain of Trinity College, and Vicar of Huddersfield, Yorkshire. 8vo. 12s.

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POLITICAL RETROSPECT.

WE regret exceedingly the intelligence which we receive both from the public papers, and private accounts, of the recent political disturbances in the Brazils. Many circumstances had induced us to hope that that country was likely to settle down under an orderly, and moderate government; and that it would make regular advances to civilization and moral improvement. It had separated from the mother-country, yet it had retained at its head the heir-apparent of the old royal family, its ancient monarchical line—in the several mutations of the ruling men there seemed no tendency to Jacobinism, and all administrations had been honest to their pecuniary engagements—the Cortes had been assembled, and though there was, of course, much freshness to business, much ignorance of the routine and order of public debating bodies, yet there was also much loyalty, much independence of party, much talent, and much aptitude for debate. We never liked the title of Constitutional Emperor, the plain old-fashioned appellation of King would have been more to our taste; but in the individual there seemed a sufficiency of talent, unusual activity, a fondness for business, and a most laudable frugality in his personal expenses; and he seemed to us to have so noble a field before him,

that all temptation to insincerity was out of the question. Upon the whole the prospects were very bright, and they shone brighter by comparison with the miserable condition of the rest of the Peninsula.

Our hopes, however, are miserably damped; the Emperor has violently dissolved the Cortes by the intervention of an armed force, and thereby put an end to the confidence of his subjects in his intentions as to their liberties. It may be true that there was much political effervescence at the moment, and that the assembly had committed a very heinous fault in admitting the commonalty into the body of the house; it may be true even that certain members entertained improper designs on the constitutional power of the Emperor; it is undoubted that part of the periodical press was in strong opposition to the government, and that narrow prejudices, excusable only by the peculiar situation of the Brazilian Empire, prevailed generally in the public mind, and was fostered by the journals alluded to, against all Portuguese remaining in the country. All these circumstances certainly created difficulties, but they were difficulties not to be overcome by the clumsy expedient of assembling a few regiments, and planting cannon at the doors of the Senate-house. History might have

taught the Emperor better measures, at least it might have warned him of the danger and impolicy of the course he has adopted—how bitterly did Charles the First live to repent his hasty dissolution of one Parliament, and his interference with the liberties and immunities of another.

We wait with anxiety for the next accounts. The Emperor is either sincere in promoting Brazilian independence, or he is not—if he is not, he plays indeed a desperate game; all his troops are but a handful, the majority native Brazilians, of course, not to be depended on in a contest against Brazilians on behalf of the mother-country: the small minority Portuguese, good troops, but wholly incompetent to secure the subordination of so large a country; and there can be no doubt that the great body of the natives would unite to a man against the project of re-union with Portugal. If on the other hand he be sincere, he must either call a new Cortes, or try to reign without one;

if he call a new Cortes, will he find it more confiding, more complying, than that which he has dissolved? We think not; it would be contrary to all reasonings from historical experience to expect it. If he try to reign absolutely, how will he relieve the embarrassments of his treasury? how will he pay his troops? and more than all, by what principle of union will he hope to keep together so many provinces, so thinly inhabited, so widely scattered, with such imperfect means of communication between them? These are questions hard to answer; a Cortes would have answered them all; it was a link between Maranhão and Rio de Janeiro, that at the latter place sate the representatives of the former, members of a common assembly of the nation. There will now be no nation—all will relapse into separate captaincies as before, and become the prey, perhaps, of the same desolating ignominious faction and warfare that have so long wasted the Spanish Provinces.

NOTICE TO CORRESPONDENT.

Dunelmensis has been received.

